

Srimad
Bhagavatam

Third Canto
Part One

A.C. Bhaktivedanta Swami Prabhupāda

His Divine Grace



Śrīmad Bhāgavatam

Third Canto - Part One



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

Śrīmad-Bhāgavatam

Third Canto
(Part One-Chapters 1-8)

with the original Sanskrit text, its Roman transliteration, word-for-word synonyms, translation and elaborate purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society
for Krishna Consciousness

330 pages
7 color illustrations

The science of God is greater than all other sciences, and this spiritual technology is rationally and authoritatively explained in the 18,000 verses of Śrīmad-Bhāgavatam, India's sublime contribution of culture, philosophy, politics, sociology, religion and love. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda has undertaken the mighty task of rendering this supremely potent work into the English language in a complete, authoritative and scholarly manner, from the viewpoint of a fully realized spiritual master. Thus in each verse one will find new enlightenment regarding the Absolute Truth, the origin of all emanations. Śrīmad-Bhāgavatam is an important cultural presentation for the respiritualization of the entire human society.

(continued on back flap)

cover picture: When the many-headed serpent Kāliya began to poison the River Yamunā, Kṛṣṇa, the Supreme Godhead, chastised him and drove him away by dancing on his heads.

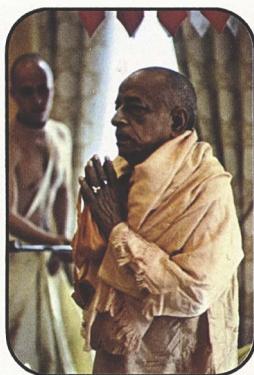
back cover: After 100 celestial years of meditation, Lord Brahmā, seated on his lotus, was able to behold the transcendental body of the Supreme Lord, who was lying on the waters of devastation.



(continued from front flap)

Śrīmad-Bhāgavatam, which has never before been presented to the English-speaking world, is now being put forward, at a time when such a work is greatly needed, by one who is uniquely qualified to do so properly. In his purports to the First Canto of the *Bhāgavatam*, His Divine Grace wrote, "There are thousands and thousands of literary men all over the world, and for thousands of years they have created thousands of literary works for the information of people in general. Unfortunately, none of them have brought peace and tranquility on earth, either among men or among nations. This is due to a spiritual vacuum in these literatures." *Śrīmad-Bhāgavatam* was written 5,000 years ago by the great sage Vyāsadeva, the author of the famed *Bhagavad-gītā*, specifically to fill this vacuum with spiritual knowledge of the highest order. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda has undertaken the great task of rendering *Śrīmad-Bhāgavatam* into English, and therefore thoughtful men throughout the English-speaking world can take advantage of this transcendental knowledge.

His Divine Grace does not write with any professional motive in mind. Upon the order of his spiritual master, he has taken up this work as a matter of spiritual responsibility and has dedicated his life to spreading the message of *Śrīmad-Bhāgavatam*. His Divine Grace says, "It is the great need of modern civilization. I am hopeful of its good reception by the thinkers and leaders of society."





His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Plate 1 Vidura placed his bow at the door and quit his brother's palace for good.
(p. 15)



Plate 2 While playing like small children, Kṛṣṇa and Balarāma killed Dhenukāsura and the other ass demons. (p. 86)

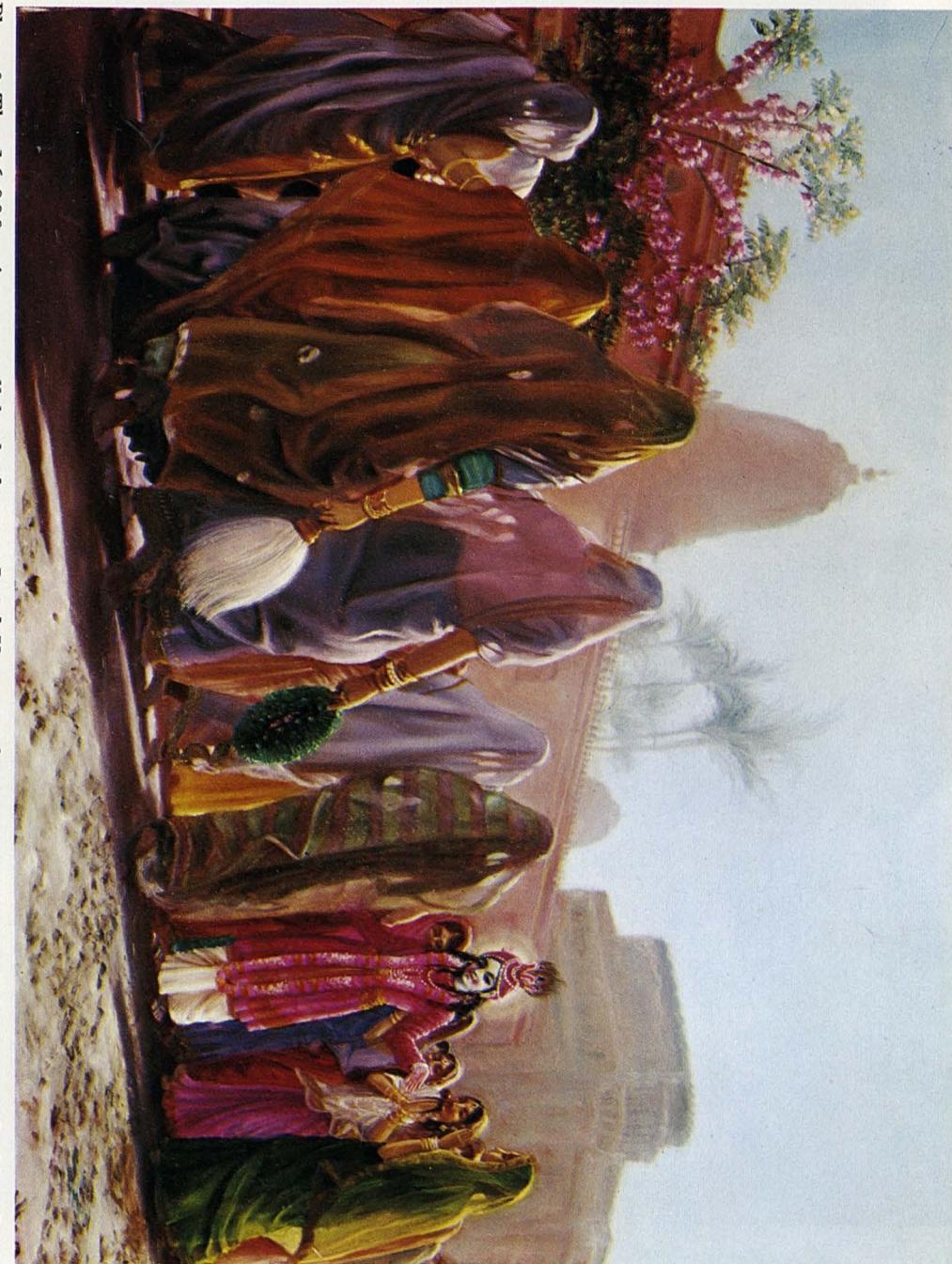


Plate 3 The 16,000 princesses all looked upon Lord Kṛṣṇa with eagerness, joy and shyness and offered to be His wives. (p. 97)



Plate 4 Kṛṣṇa is known as Ranchor, or one who fled from fighting. (p. 100)



Plate 5 "Because of your pure and unflinching devotional service, your visit to Me in this lonely place is a great boon for you." (p. 129)



Plate 6 Seated at the mouth of the celestial Ganges River, Vidura inquired from the great learned sage Maitreya. (p. 159)



Plate 7 Lord Brahmā could see the Personality of Godhead lying on the lotuslike white bedstead, the body of Śeṣanāga. (p. 322)

Śrīmad-Bhāgavatam

ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

Śrīmad-Bhāgavatam

of
KRŚNA-DVAIPĀYANA VYĀSA

पुंसां स्वकामाय विविक्तमार्गै-
रम्यर्चतां कामदृष्टाङ्गिष्ठिष्य ।
प्रदर्शयन्तं कृपया नखेन्तु-
ष्युरभिवाङ्गतिचारश्वय ॥२६॥

*pumśāṁ svakāmāya viviktamārgai-
rabhyarcatāṁ kāmahughāṅghripadmam
pradarśayantāṁ kṛpayā nakhendu-
mayūkhabhinnāṅgulicātupatram* (pg. 324)

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Śrīmad-Bhāgavatam

Third Canto "The Status Quo"

(Part One—Chapters 1-8)

*With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by*

His Divine Grace
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CHAPTER ONE

Questions by Vidura

TEXT 1

श्रीशुक उवाच
एवमेतत्पुरा पृष्ठे मैत्रेयो भगवान् किल ।
क्षत्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमृद्धिमत् ॥ १ ॥

*śrī śuka uvāca
evam-etat purā pr̄ṣṭo
maitreyo bhagavān kila
kṣattrā vanam praviṣṭena
tyaktvā sva-gṛham ṛddhimat*

śrī śukah uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; etat—this; purā—formerly; pr̄ṣṭah—being asked; maitreyaḥ—the great sage Maitreya; bhagavān—His Grace; kila—certainly; kṣattrā—by Vidura; vanam—forest; praviṣṭena—entering; tyaktvā—renouncing; sva-gṛham—own house; ṛddhimat—prosperous.

TRANSLATION

Śukadeva Gosvāmī said: After renouncing his prosperous home and entering the forest, King Vidura, the great devotee, asked this question of His Grace Maitreya Ṛṣi:

TEXT 2

यद्वा अयं मन्त्रकृदो भगवानखिलेश्वरः ।
पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम् ॥ २ ॥

*yadvā ayam mantra-kṛd vo
bhagavān akhileśvarah
pauravendra-gṛham hitvā
pravivesātmasāt kṛtam*

yat—the house; vai—what else is there to say; ayam—Śrī Kṛṣṇa; mantra-kṛt—minister; vāḥ—you people; bhagavān—the Personality of Godhead; akhila-īśvaraḥ—the Lord of everything; pauravendra—Duryodhana; gṛham—house; hitvā—giving up; praviveśa—entered; ātmasāt—identify with oneself; kṛtam—so accepted.

TRANSLATION

What else is there to say about the residential house of the Pāṇḍavas? Śrī Kṛṣṇa, the Lord of everything, acted as your minister. He used to enter that house as if it were His own, and He did not take any care of Duryodhana's house.

PURPORT

According to the Gauḍīya *acintya-bhedābheda-tattva* philosophy, anything which satisfies the senses of the Supreme Lord, Śrī Kṛṣṇa, is also Śrī Kṛṣṇa. For example, Śrī Vṛndāvana-dhāma is nondifferent from Śrī Kṛṣṇa (*tad-dhāma-vṛndāvanam*) because at Vṛndāvana the Lord enjoys the transcendental bliss of His internal potency. Similarly, the house of the Pāṇḍavas was also the source of transcendental bliss for the Lord. It is mentioned here that the Lord identified the house with His own Self. Thus the house of the Pāṇḍavas was as good as Vṛndāvana, and Vidura should not have given up that place of transcendental bliss. Therefore the reason for his quitting the house was not exactly family misunderstanding; rather, Vidura took the opportunity to meet Ṛṣi Maitreya and discuss transcendental knowledge. For a saintly person like Vidura, any disturbance due to worldly affairs is insignificant. Such disturbances, however, are sometimes favorable for higher realization, and therefore Vidura took advantage of a family misunderstanding in order to meet Maitreya Ṛṣi.

TEXT 3

राजोवाच

कुत्र शत्रुर्गवता मैत्रेयेणास सङ्गमः ।
कदा वा सह संवाद एतद्वर्ण्य नः प्रभो ॥ ३ ॥

*rājovāca
kutra kṣattur bhagavatā
maitreyenāsa saṅgamah
kadā vā saha saṁvāda
etad varṇaya naḥ prabho*

Text 4]

Questions by Vidura

rājā uvāca—the King said; kutra—wherein; kṣattuh—with Vidura; bhagavatā—and with His Grace; maitreyenā—with Maitreya; āsa—there was; saṅgamah—meeting; kadā—when; vā—also; saha—with; saṁvādah—discussion; etat—this; varṇaya—describe; naḥ—unto me; prabho—O my lord.

TRANSLATION

The King asked Śukadeva Gosvāmī: Where and when did the meeting and discussion take place between Saint Vidura and His Grace Maitreya Muni? Kindly oblige, my lord, and describe this to us.

PURPORT

Exactly as Śaunaka Ṛṣi inquired of Sūta Gosvāmī and Sūta Gosvāmī replied, so Śukadeva Gosvāmī replied to King Parīkṣit's inquiries. The King was very anxious to understand the meaningful discussion that took place between the two great souls.

TEXT 4

न ह्यल्पार्थोदयस्तस्य विदुरस्यामलात्मनः ।
तस्मिन् वरीयसि प्रभः साधुवादोपबृंहितः ॥ ४ ॥

*na hy alpārthodayas tasya
vidurasyāmalātmanah
tasmin varīyasi praśnah
sādhu-vāda-upabṛṁhitah*

na—never; hi—certainly; alpa-artha—small (unimportant) purpose; udayah—raised; tasya—his; vidurasya—of Vidura; amala-ātmanah—of the saintly man; tasmin—in that; varīyasi—highly purposeful; praśnah—question; sādhu-vāda—things approved by saints and sages; upabṛṁhitah—full with.

TRANSLATION

Saint Vidura was a great and pure devotee of the Lord, and therefore his questions to His Grace Ṛṣi Maitreya must have been very purposeful, on the highest level, and approved by learned circles.

PURPORT

Questions and answers among different classes of men have different value. Inquiries by mercantile men in a business exchange cannot be

expected to be highly purposeful in spiritual values. Questions and answers by different classes of men can be guessed by the caliber of the persons concerned. In *Bhagavad-gītā*, the discussion was between Lord Śrī Kṛṣṇa and Arjuna, the Supreme Person and the supreme devotee respectively. The Lord admitted Arjuna to be His devotee and friend (Bg. 4.3), and therefore any sane man can guess that the discussion was on the topic of the *bhakti-yoga* system. Actually the whole *Bhagavad-gītā* is based on the principle of *bhakti-yoga*. There is a difference between *karma* and *karma-yoga*. *Karma* is regulated action for the enjoyment of the fruit by the performer, but *karma-yoga* is action performed by the devotee for the satisfaction of the Lord. *Karma-yoga* is based on *bhakti*, or pleasing the Lord, whereas *karma* is based on pleasing the senses of the performer himself. According to *Śrīmad-Bhāgavatam*, one is advised to approach a bona fide spiritual master when one is actually inclined to question from an elevated level of spiritual understanding. A common man who has no interest in spiritual values has no need to approach a spiritual master just as a matter of following fashion.

As a student, Mahārāja Parīkṣit was serious about learning the science of God, and Śukadeva Gosvāmī was a bona fide spiritual master in the transcendental science. Both of them knew that the topics discussed by Vidura and Ṛṣi Maitreya were elevated, and thus Mahārāja Parīkṣit was very interested to learn from the bona fide spiritual master.

TEXT 5

सृत उच्चाच

स एवमृषिविर्योऽयं पृष्ठे राजा परीक्षिता ।
प्रत्याह तं सुबहुवित्प्रीतात्मा शूयतामिति ॥ ५ ॥

sūta uvāca
sa evam ṛṣi-varyo 'yam
pr̄ṣṭo rājñā parīkṣitā
pratyāha tam su-bahuvit
prītātmā śrūyatām iti

śrī sūtah uvāca—Śrī Sūta Gosvāmī said; saḥ—he; evam—thus; ṛṣi-varyah—the great ṛṣi; ayam—Śukadeva Gosvāmī; pr̄ṣṭah—being questioned; rājñā—by the King; parīkṣitā—Mahārāja Parīkṣit; prati āha—replied; tam—unto the King; su-bahuvit—highly experienced; prītātmā—fully satisfied; śrūyatām—please hear me; iti—thus.

Text 6]

Questions by Vidura

TRANSLATION

Śrī Sūta Gosvāmī said: The great sage Śukadeva Gosvāmī was highly experienced and was pleased with the King. Thus being questioned by the King, he said to him, Please hear the topics attentively.

TEXT 6

श्रीशुक उच्चाच

यदा तु राजा स्वसुतानसाधून्
पुण्णनधर्मेण विनष्टदृष्टिः ।
ब्रातुर्यविष्टस सुतान् विबन्धून्
प्रवेश्य लाक्षाभवने ददाह ॥ ६ ॥

śrī śuka uvāca
yadā tu rājā sva-sutān asādhūn
puṣṇan na dharmeṇa vinaṣṭa-dṛṣṭih
bhrātūr yaviṣṭhasya sutān vibandhūn
praveśya lākṣā-bhavane dadāha

śrī śukah uvāca—Śrī Śukadeva Gosvāmī said; yadā—when; tu—but; rājā—King Dhṛtarāṣṭra; sva-sutān—his own sons; asādhūn—dishonest; puṣṇan—nourished; na—never; dharmeṇa—on the right path; vinaṣṭa-dṛṣṭih—one who has lost his insight; bhrātūh—of his brother; yaviṣṭhasya—younger; sutān—sons; vibandhūn—having no guardian (father); praveśya—made to enter; lākṣā—lacquer; bhavane—in the house; dadāha—set on fire.

TRANSLATION

Śrī Śukadeva Gosvāmī said: King Dhṛtarāṣṭra became blind under the influence of impious desires to nourish his dishonest sons, and thus he set fire to the lacquer house to burn his fatherless nephews, the Pāṇḍavas.

PURPORT

Dhṛtarāṣṭra was blind from birth, but his blindness in committing impious activities to support his dishonest sons was a greater blindness than his physical lack of eyesight. The physical lack of sight does not bar one from spiritual progress. But when one is blind spiritually, even though physically fit, that blindness is dangerously detrimental to the progressive path of human life.

TEXT 7

यदा सभायां कुरुदेवदेव्याः
केशाभिमर्शं सुतकर्म गर्व्यम् ।
न वारयामास नृपः स्नुषायाः
स्वास्त्रैरहर्त्त्वाः कुचकुञ्जमानि ॥ ७ ॥

yadā sabhāyām kuru-deva-devyāḥ
keśabhimarśam sutakarma garhyam
na vārayāmāsa nṛpah snuṣayāḥ
svāstrair harantyāḥ kuca-kuñkumāni

yadā—when; sabhāyām—the assembly; kuru-deva-devyāḥ—of Draupadī, the wife of godly Yudhiṣṭhira; keśa-abhimarśam—insult by grabbing her hair; sutakarma—action taken by his son; garhyam—which was abominable; na—did not; vārayāmāsa—forbidden; nṛpah—the King; snuṣayāḥ—of his daughter-in-law; svāstraiḥ—by her tears; harantyāḥ—of she who was washing; kuca-kuñkumāni—red dust on her breast.

TRANSLATION

The King did not forbid his son Duḥsāsana's abominable action of grabbing the hair of Draupadī, the wife of the godly King Yudhiṣṭhira, even though her tears washed the red dust on her breast.

TEXT 8

द्यूते त्वधर्मेण जितस्य साधोः
सत्यावलम्बस्य वनम् गतस्य ।
न याचतोऽदात्समयेन दायं
तमो जुषाणो यदजातशत्रोः ॥ ८ ॥

dyūte tv adharmeṇa jitasya sādhoḥ
satyāvalambasya vanam gatasya
na yācato 'dāt samayena dāyam
tamo-juṣāṇo yad ajāta-śatruḥ

dyūte—by means of gambling; tu—but; adharmeṇa—by unfair tricks; jitasya—of the vanquished; sādhoḥ—a saintly person; satyāvalambasya—one who embraced truth as shelter; vanam—forest; gatasya—of the goer; na—never; yācataḥ—when asked for; adāt—delivered; samayena—in due

course; dāyam—right share; tamah-juṣāṇah—overwhelmed by illusion; yat—as much as; ajāta-śatruḥ—of one who had no enemy.

TRANSLATION

Yudhiṣṭhira, who was born without any enemy, was unfairly defeated in gambling. But because he had taken the vow of truthfulness, he went off to the forest. When he came back in due course and begged the return of his rightful share of the kingdom, he was refused by Dhṛtarāṣṭra, who was overwhelmed by illusion.

PURPORT

Mahārāja Yudhiṣṭhira was the rightful heir to his father's kingdom. But just to favor his own sons, headed by Duryodhana, Dhṛtarāṣṭra, Mahārāja Yudhiṣṭhira's uncle, adopted various unfair means to cheat his nephews of their rightful share of the kingdom. At last the Pāṇḍavas demanded only five villages, one for each of the five brothers, but that was also refused by the usurpers. This incidence led to the War of Kurukṣetra. The Battle of Kurukṣetra, therefore, was induced by the Kurus, and not the Pāṇḍavas.

As kṣatriyas, the proper livelihood of the Pāṇḍavas was only to rule, and not to accept any other occupation. A brāhmaṇa, kṣatriya or vaiśya will not accept employment for his livelihood under any circumstances.

TEXT 9

यदा च पार्थप्रहितः सभायां
जगद्गुरुर्यनि जगाद् कृष्णः ।
न तानि पुंसामृतायनानि
राजोरु मेने क्षतपुण्यलेशः ॥ ९ ॥

yadā ca pārtha-prahitaḥ sabhāyām
jagad-guruḥ yāni jagāda kṛṣṇaḥ
na tāni pumśām amṛtāyanāni
rājoru mene kṣata-puṇya-leśaḥ

yadā—when; ca—also; pārtha-prahitaḥ—being advised by Arjuna; sabhāyām—in the assembly; jagat-guruḥ—of the teacher of the world; yāni—those; jagāda—went; kṛṣṇaḥ—Lord Kṛṣṇa; na—never; tāni—such words; pumśām—of all men of sense; amṛta-ayanāni—as good as nectar;

rājā—the King (Dhṛtarāṣṭra or Duryodhana); *uru*—very important; *mene*—did consider; *kṣata*—dwindling; *puṇya-leśāḥ*—fragment of pious acts.

TRANSLATION

Lord Kṛṣṇa was sent by Arjuna into the assembly as the spiritual master of the whole world, and although His words were heard by some [like Bhīṣma, etc.] as pure nectar, it was not so for the others, who were completely bereft of the last farthing of past pious works. The King [Dhṛtarāṣṭra or Duryodhana] did not take the words of Lord Kṛṣṇa very seriously.

PURPORT

Lord Kṛṣṇa, who is the spiritual master of the entire universe, accepted the duty of a messenger, and, deputed by Arjuna, went to the assembly of King Dhṛtarāṣṭra on a peace mission. Kṛṣṇa is everyone's Lord, yet because He was the transcendental friend of Arjuna, He gladly accepted the role of messenger, exactly like an ordinary friend. That is the beauty of the Lord's behavior with His pure devotees. He reached the assembly and spoke about peace, and the message was relished by Bhīṣma and other great leaders because it was spoken by the Lord Himself. But due to the exhaustion of the pious results of their past deeds, Duryodhana, or his father, Dhṛtarāṣṭra, did not take the message very seriously. That is the way of persons who have no credit of pious deeds. By past pious deeds, one may become the king of a country, but because the results of the pious acts of Duryodhana and company were dwindling, it became evident from their actions that they were sure to lose the kingdom to the Pāṇḍavas. The message of Godhead is always like nectar to the devotees, but it is just the opposite to the nondevotees. Sugar candy is always sweet to a healthy man, but it tastes very bitter to persons suffering from jaundice.

TEXT 10

यदोपहृतो भवनं प्रविष्टो
मन्त्राय पृष्ठः किल पूर्वजेन ।
अथाह तन्मन्त्रदशां वरीयान्
यन्मन्त्रिणो वैदुरिकं वदन्ति ॥१०॥

*yadopahṛuto bhavanam praviṣṭo
mantrāya pṛṣṭah kila pūrvajena
अथाह तन्मन्त्रदशां वरीयान्
यन्मन्त्रिणो वैदुरिकं वदन्ति ॥१०॥*

*athāha tan mantra-dṛśāṁ varīyān
yan mantriṇo vaidurikam vadanti*

yadā—when; *upahṛūtah*—was called by; *bhavanam*—the palace; *praviṣṭah*—entered; *mantrāya*—for consultation; *pṛṣṭah*—asked by; *kila*—of course; *pūrvajena*—by the elder brother; *atha*—thus; *aha*—said; *tat*—that; *mantra*—advice; *dṛśāṁ*—just suitable; *varīyān*—excellent; *yat*—that which; *mantriṇah*—the ministers of state, or expert politicians; *vaidurikam*—instructions by Vidura; *vadanti*—do they say.

TRANSLATION

When Vidura was invited by his elder brother [Dhṛtarāṣṭra] for consultation, he entered the house and gave instructions which were exactly to the point. His advice is well-known, and instructions by Vidura are approved by expert ministers of state.

PURPORT

Political suggestions by Vidura are known as expert, just as, in modern times, Paṇḍit Cāṇakya is considered the authority in good counsel both in political and moral instructions.

TEXT 11

अजातशत्रोः प्रतियच्छ दायं
तितिक्षतो दुर्विषहं तवागः ।
सहानुजो यत्र वृक्षोदराहिः
श्वसन् रुषा यत्त्वमलं विभेषि ॥११॥

*ajāta-śatroḥ pratiyaccha dāyam
titikṣato durviṣaham tavāgah
sahānujo yatra vṛkṣodarāhīḥ
śvasan ruṣā yat tvam alam bibheṣi*

ajāta-śatroḥ—of Yudhiṣṭhira, who has no enemy; *pratiyaccha*—return; *dāyam*—legitimate share; *titikṣataḥ*—of him who is so forebearing; *durviṣaham*—unbearable; *tava*—your; *āgah*—offense; *saha*—along with; *anujāḥ*—younger brothers; *yatra*—wherein; *vṛkṣodara*—Bhīma; *ahiḥ*—revenging snake; *śvasan*—breathing heavily; *ruṣā*—in anger; *yat*—whom; *tvam*—you; *alam*—verily; *bibheṣi*—do fear.

TRANSLATION

[Vidura said:] You must now return the legitimate share to Yudhiṣṭhīra, who has no enemies and who has been forebearing through untold sufferings due to your offenses. He is waiting with his younger brothers, among whom is the revengeful Bhīma, breathing heavily like a snake. Surely you are afraid of him.

TEXT 12

पार्थांस्तु देवो भगवान्मुकुन्दो
गृहीतवान् सक्षितिदेवदेवः ।
आस्ते स्वपुर्यां यदुदेवदेवो
विनिर्जिताशेषनृदेवदेवः ॥१२॥

*pārthāṁs tu devo bhagavān mukundo
gṛhītavān sa-kṣiti-deva-devaḥ
āste sva-puryāṁ yadu-deva-deva
vinirjitaśeṣa-nṛdeva-devaḥ*

pārthān—the sons of Pṛthā (Kuntī); *tu*—but; *devaḥ*—Lord; *bhagavān*—the Personality of Godhead; *mukundah*—Śrī Kṛṣṇa, who awards liberation; *gṛhītavān*—has taken up; *sa*—with; *kṣiti-deva-devaḥ*—the *brāhmaṇas* and the demigods; *āste*—is present; *sva-puryām*—along with His family; *yadu-deva-devaḥ*—worshiped by the royal order of the Yadu dynasty; *vinirjita*—conquered by; *aśeṣa*—unlimited; *nṛdeva*—kings; *devaḥ*—Lord.

TRANSLATION

Lord Kṛṣṇa, the Personality of Godhead, has accepted the sons of Pṛthā as His kinsmen, and all the kings of the world are with Lord Śrī Kṛṣṇa. He is present in His home with all His family members, the kings and princes of the Yadu dynasty, who have conquered an unlimited number of rulers, and He is their Lord.

PURPORT

Vidura gave Dhṛtarāṣṭra very good counsel regarding political alliance with the sons of Pṛthā, the Pāṇḍavas. The first thing he said was that Lord Kṛṣṇa was intimately related with them as their cousin. Because Lord Kṛṣṇa is the Supreme Personality of Godhead, He is worshipable by all

Text 13

Questions by Vidura

brāhmaṇas and demigods, who are the controllers of the universal affairs. Besides that, Lord Kṛṣṇa and His family members, the royal order of the Yadu dynasty, were the conquerors of all kings of the world.

The *kṣatriyas* used to fight the kings of various dominions and kidnap their beautiful princess-daughters, after conquering their relatives. This system was laudable because the *kṣatriyas* and the princesses would be married only on the basis of the chivalry of the conquering *kṣatriya*. All the young princes of the Yadu dynasty married the daughters of other kings in this way, by chivalrous force, and thus they were conquerors of all the kings of the world. Vidura wanted to impress upon his elder brother that fighting with the Pāṇḍavas was fraught with many dangers because they were supported by Lord Kṛṣṇa, who had conquered, even in His childhood, demons like Kamāsa and Jarāsandha and demigods like Brahmā and Indra. Therefore all universal power was behind the Pāṇḍavas.

TEXT 13

स एष दोषः पुरुषद्विडास्ते
गृहान् प्रविष्टो यमपत्यमत्या ।
पुष्णासि कृष्णाद्विमुखो गतश्री-
स्त्यजाश्रैवं कुलकौशलाय ॥१३॥

*sa eṣa doṣaḥ puruṣa-dviḍāstē
gr̥hān praviṣṭo yam apatyā-matyā
puṣṇāsi kṛṣṇād vimukhaḥ gata-srī
tyajāśvāśaivam kula-kauśalāya*

sah—he; *eṣaḥ*—this; *doṣaḥ*—offense personified; *puruṣa-dviṭ*—envious of Lord Kṛṣṇa; *āste*—exists; *gr̥hān*—household; *praviṣṭaḥ*—entered; *yam*—whom; *apatyā-matyā*—thinking to be your son; *puṣṇāsi*—maintaining; *kṛṣṇāt*—from Kṛṣṇa; *vimukhaḥ*—in opposition; *gata-srīḥ*—devoid of everything auspicious; *tyaja*—give up; *āśu*—as soon as possible; *āśaivam*—inauspicious; *kula*—family; *kauśalāya*—for the sake of.

TRANSLATION

You are maintaining offense personified, Duryodhana, as your infallible son, but he is envious of Lord Kṛṣṇa. And because you are thus maintaining a nondevotee of Kṛṣṇa, you are devoid of all auspicious qualities. Relieve yourself of this ill fortune as soon as possible and do good to the whole family!

PURPORT

A good son is called *apatya*, one who does not allow his father to fall down. The son can protect the father's soul when the father is dead by offering sacrifices to please the Supreme Lord, Viṣṇu. This system is still prevalent in India. After the death of his father, a son goes to offer sacrifices at the lotus feet of Viṣṇu at Gayā and thus delivers the father's soul if the father is fallen. But if the son is already an enemy of Viṣṇu, how, in such an inimical mood, can he offer sacrifice unto Lord Viṣṇu's lotus feet? Lord Kṛṣṇa is directly the Personality of Godhead, Viṣṇu, and Duryodhana was inimical to Him. He would therefore be unable to protect his father, Dhṛtarāṣṭra, after his death. He himself was to fall down because of his faithlessness towards Viṣṇu. How, then, could he protect his father? Vidura advised Dhṛtarāṣṭra to get rid of such an unworthy son as Duryodhana as soon as possible if he was at all anxious to see to the good of his family.

According to the moral instructions of Cāṇakya Paṇḍit, "What is the use of a son who is neither a learned man nor a devotee of the Lord?" If a son is not a devotee of the Supreme Lord, he is just like blind eyes—a source of trouble. A physician may sometimes advise the extrication of such useless eyes from their sockets so that one can be relieved of the constant trouble. Duryodhana was exactly like blind, troubling eyes; he would be a source of great trouble to the family of Dhṛtarāṣṭra, as foreseen by Vidura. Vidura therefore rightly advised his eldest brother to get rid of this source of trouble. Dhṛtarāṣṭra was wrongly maintaining such personified offense under the mistaken impression that Duryodhana was a good son, able to liberate his father.

TEXT 14

इत्युचिवांस्तत्र सुयोधनेन
प्रवृद्धकोपस्फुरिताधरेण ।
असत्तुतः सत्सृष्टियशीलः
क्षता सकर्णनुजसौबलेन ॥१४॥

ityūcivāṁs tatra suyodhanena
pravṛddha-kopa-sphuritādhareṇa
asatkrtaḥ sat-spṛhaṇīya-sīlāḥ
kṣattā sa-karṇānuja-saubalena

iti—thus; *ūcivān*—while speaking; *tatra*—there; *suyodhanena*—by Duryodhana; *pravṛddha*—swollen with; *kopa*—anger; *sphurita*—flapping; *adhareṇa*—lips; *asatkrtaḥ*—insulted; *sat*—respectable; *spṛhaṇīya-sīlāḥ*—desirable qualities; *kṣattā*—Vidura; *sa*—with; *karṇa*—Karna; *anuja*—younger brothers; *saubalena*—with Śakuni.

TRANSLATION

While speaking thus, Vidura, whose personal character was esteemed by respectable persons, was insulted by Duryodhana, who was swollen with anger and whose lips were trembling. Duryodhana was in company with Karṇa, his younger brothers and his maternal uncle Śakuni.

PURPORT

It is said that giving good counsel to a foolish person causes the fool to become angry, just as feeding milk to a snake only increases its venomous poison. Saint Vidura was so honorable that his character was looked up to by all respectable persons. But Duryodhana was so foolish that he dared to insult Vidura. This was due to his bad association with Śakuni, his maternal uncle, as well as with his friend Karṇa, who always encouraged Duryodhana in his nefarious acts.

TEXT 15

क एनमत्रोपजुहाव जिह्म
दास्याः सुतं यद्बलिनैव पुष्टः ।
तस्मिन् प्रतीपः परकृत्य आस्ते
निर्वास्यतामागु पुराच्छ्वसानः ॥१५॥

ka enam atropajuhāva jihmā
dāsyāḥ sutam yad-balinaiva puṣṭah
tasmin pratīpah parakṛtya āste
nirvāsyatām āśu purāc chvasānah

kaḥ—who; *enam*—this; *atra*—here; *upajuhāva*—called for; *jihmā*—crooked; *dāsyāḥ*—of a kept mistress; *sutam*—son; *yat*—whose; *balinaiva*—by whose subsistence; *puṣṭah*—grown up; *tasmin*—unto him; *pratīpah*—enmity; *parakṛtya*—enemy's interest; *āste*—situated; *nirvāsyatām*—get him out; *āśu*—immediately; *purāt*—from the palace; *śvasānah*—let him breathe only.

TRANSLATION

Who asked him to come here, this son of a kept mistress? He is so crooked that he spies in the interest of the enemy against those on whose support he has grown up. Toss him out of the palace immediately and leave him with only his breath.

PURPORT

When getting married, the *kṣatriya* kings would take on several other youthful girls along with the married princess. These girl attendants of the king were known as *dāsīs*, or attendant mistresses. By intimate association with the king, the *dāsīs* would get sons. Such sons were called *dāsī-putras*. They had no claim to a royal position, but they would get maintenance and other facilities just like princes. Vidura was the son of such a *dāsī*, and he was thus not counted amongst the *kṣatriyas*. King Dhṛtarāṣṭra was very affectionate toward his younger *dāsī-putra* brother, Vidura, and Vidura was a great friend and philosophical advisor to Dhṛtarāṣṭra. Duryodhana knew very well that Vidura was a great soul and well-wisher, but unfortunately he used strong words to hurt his innocent uncle. Duryodhana not only attacked Vidura's birth, but he also called him an infidel because he seemed to support the cause of Yudhiṣṭhīra, whom Duryodhana considered his enemy. He desired that Vidura be immediately put out of the palace and deprived of all his possessions. If possible, he would have liked him caned until he was left with nothing but his breath. He charged that Vidura was a spy of the Pāṇḍavas because he advised King Dhṛtarāṣṭra in their favor. Such is the situation of palace life and the intricacies of diplomacy that even a faultless person like Vidura could be charged with something abominable and punished. Vidura was struck with wonder at such unexpected behavior from his nephew Duryodhana, and before anything actually happened, he decided to leave the palace for good.

TEXT 16

स्वयं धनुर्दरि निधाय मायां
आर्तुः पुरो मर्मसु तादितोऽपि ।
स इत्यमत्युल्बणकर्णवाणै-
गतव्यथोऽयादुरु मानयानः ॥१६॥

svayam dhanur dvāri nidhāya māyām
bhrātuḥ puro marmasu tādito'pi
sa ittham aty ulbāna-karṇa-bāñair
gata-vyatho'yād uru mānayānah

Text 16]

Questions by Vidura

15

svayam—he himself; *dhanuḥ dvāri*—bow on the door; *nidhāya*—keeping; *māyām*—the external nature; *bhrātuḥ*—brother's; *purāḥ*—from the palace; *marmasu*—in the core of the heart; *tādītāḥ*—being afflicted; *api*—in spite of; *sah*—he (Vidura); *ittham*—like this; *ati ulbāna*—severely; *karṇa*—ear; *bāñair*—by the arrows; *gata-vyathāḥ*—without being sorry; *ayāt*—excited; *uru*—great; *mānayānah*—so thinking.

TRANSLATION

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered the acts of the external energy to be supreme.

PURPORT

A pure devotee of the Lord is never perturbed by an awkward position created by the external energy of the Lord. In *Bhagavad-gītā* it is stated:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśāḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate.
(Bg. 3.27)

A conditioned soul is absorbed in material existence under the influence of different modes of external energy. Absorbed in the false ego, he thinks that he is doing everything by himself. The external energy of the Lord, the material nature, is fully under the control of the Supreme Lord, and the conditioned soul is fully under the grip of the external energy. Therefore, the conditioned soul is fully under the control of the law of the Lord. But, due to illusion only, he thinks himself independent in his activities. Duryodhana was acting under such influence of the external nature, by which he would be vanquished at the ultimate end. He could not accept the sound advice of Vidura, but on the contrary he insulted that great soul, who was the well-wisher of his whole family. Vidura could understand this because he was a pure devotee of the Lord. In spite of being very strongly insulted by Duryodhana's words, Vidura could see that Duryodhana, under the influence of *māyā*, the external energy, was making progress on the path toward his own ruination. He therefore considered the acts of the external energy to be supreme, yet he also saw how the internal energy of the Lord helped him in that particular situation. A devotee is always in a renounced temperament because the worldly attractions can never satisfy him. Vidura was never attracted by the royal palace of his brother. He was always ready to leave the place and devote himself completely to the transcendental loving service of the Lord. Now

he got the opportunity by the grace of Duryodhana, and instead of being sorry at the strong words of insult, he thanked him from within because it gave him the chance to live alone in a holy place and fully engage in the devotional service of the Lord. The word *gata-vyāthāḥ* (without being sorry) is significant here because Vidura was relieved from the tribulations which trouble every man entangled in material activities. He therefore thought that there was no need to defend his brother with his bow because his brother was meant for ruination. Thus he left the palace before Duryodhana could act. *Māyā*, the supreme energy of the Lord, acted here both internally and externally.

TEXT 17

स निर्गतः कौरवपुण्यलङ्घो
गजाह्वातीर्थपदः पदानि ।
अन्वाक्रमतपुण्यचिकीर्पयोव्यां
अधिष्ठितो यानि सहस्रमूर्तिः ॥१७॥

sa nirgataḥ kaurava-puṇya-labdhō¹
gajāhvayāt tīrtha-padah padāni
anvākramat puṇya-cikīrṣayorvyāṁ
adhiṣṭhitō yāni sahasra-mūrtih

sah—he (Vidura); *nirgataḥ*—after having quit; *kaurava*—the Kuru dynasty; *puṇya*—piety; *labdhah*—so achieved; *gaja-āhvayāt*—from Hastināpura; *tīrtha-padah*—of the Supreme Lord; *padāni*—pilgrimages; *anvākramat*—took shelter; *puṇya*—piety; *cikīrṣaya*—desiring so; *urvyām*—of high grade; *adhiṣṭhitah*—situated; *yāni*—all those; *sahasra*—thousands; *mūrtih*—forms.

TRANSLATION

By his piety, Vidura achieved the advantages of the pious Kauravas. After leaving Hastināpura, he took shelter of many places of pilgrimages, which are the Lord's lotus feet. With a desire to gain a high order of pious life, he traveled to holy places where thousands of transcendental forms of the Lord are situated.

PURPORT

Vidura was undoubtedly a highly elevated and pious soul, otherwise he would not have taken his birth in the Kaurava family. To have high parentage, to possess wealth, to be highly learned and to have great personal beauty are all due to past pious acts. But such pious possessions are not

sufficient for obtaining the grace of the Lord and being engaged in His transcendental loving service. Vidura considered himself less pious, and therefore he decided to travel to all the great places of pilgrimage in the world in order to achieve greater piety and advance nearer to the Lord. At that time, Lord Kṛṣṇa was personally present in the world, and Vidura could at once approach Him directly, but he did not do so because he was not sufficiently freed from sin. One cannot be one hundred percent devoted to the Lord unless and until he is completely free from all effects of sin. Vidura was conscious that by the association of the diplomatic Dhṛtarāṣṭra and Duryodhana he had lost his piety and was therefore not fit to associate at once with the Lord. In *Bhagavad-gītā* this is confirmed in the following verse:

yeśāṁ tvanta-gatāṁ pāpāṁ janānāṁ puṇya-karmaṇāṁ
te dvanda-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ (Bg.7.28)

Persons who are sinful *asuras* like Kamśa and Jarāsandha cannot think of Lord Kṛṣṇa as the Supreme Personality of Godhead, the Absolute Truth. Only those who are pure devotees, those who follow the regulative principles of religious life as prescribed in the scriptures, are able to engage themselves in *karma-yoga* and then *jñāna-yoga* and thereafter, by pure meditation, can understand pure consciousness. When God consciousness is developed, one can take advantage of the association of pure devotees. *Syāṁ mahat-sevayā vīprāḥ puṇya-tīrtha*: one is able to associate with the Lord even during the existence of this life.

Places of pilgrimages are meant for eradicating the sins of the pilgrims, and they are distributed all over the universe just to give facility to all concerned for attaining pure existence and God realization. One should not be satisfied, however, merely by visiting the places of pilgrimage and performing one's prescribed duties; he should be eager to meet the great souls who are already there, engaged in the service of the Lord. In each and every place of pilgrimage, the Lord is present in His various transcendental forms.

These forms are called *arca-mūrtis*, or forms of the Lord which can be easily appreciated by the common man. The Lord is transcendental to our mundane senses. He cannot be seen with our present eyes, nor can He be heard with our present ears. To the degree that we have entered into the service of the Lord or to the proportion to which our lives are freed from sins, we can perceive the Lord. But even though we are not free from sins, the Lord is kind enough to allow us the facility of seeing Him in His *arca-mūrtis* in the temple. The Lord is all powerful, and there-

fore He is able to accept our service by presentation of His *arcā* form. No one, therefore, should foolishly think the *arcā* in the temple to be an idol. Such an *arca-mūrti* is not an idol but the Lord Himself, and to the proportion to which one is free from sins, he is able to know the significance of the *arca-mūrti*. The guidance of a pure devotee is therefore always required.

In the land of Bhāratavarṣa there are many hundreds and thousands of places of pilgrimage distributed all over the country, and by traditional practice the common man visits such holy places during all seasons of the year. Some of the *arcā* representations of the Lord situated in different places of pilgrimage are mentioned herewith. The Lord is present at Mathurā (the birthplace of Lord Kṛṣṇa) as Ādi-Keśava; the Lord is present at Purī (Orissa) as Lord Jagannātha (also known as Puruṣottama); He is present at Allahabad (Prayāg) as Bindu-Mādhava; at Mandara Hill he is present as Madhusūdana. In the Ānandāraṇya, He is known as Vāsudeva, Padmanābha and Janārdana; at Viṣṇukāñcī, He is known as Viṣṇu; and at Mayaura, He is known as Hari. There are millions and billions of such *arcā* forms of the Lord distributed all over the universe. All these *arca-mūrtis* are summarized in the *Caitanya-caritāmṛta* in the following words:

*sarvatra prakāśa tāñhāra bhakte sukhodite
jagatera adharma nāśi dharma sthapite*

“The Lord has so distributed Himself all over the universe just to give pleasure to the devotees, to give the common man facility to eradicate his sins, and to establish religious principles in the world.”

TEXT 18

पुरेषु पुण्योपवनाद्रिकुञ्जे-
व्यपद्मतोयेषु सरित्सरःसु ।
अनन्तलिङ्गैः समलङ्कृतेषु
चरार तीर्थयतनेष्वनन्यः ॥१८॥

*pureṣu puṇyopavanādri-kuñjeṣu
apañka-toyeṣu sarit-saraḥsu
ananta-lingaiḥ samalaṅkṛteṣu
cacāra tīrthāyataneṣu ananyah*

pureṣu—holy places like Ayodhyā, Dvārakā, Mathurā, etc.; *puṇya*—piety; *upavana*—the air; *adri*—hill; *kuñjeṣu*—in the orchards; *apañka*—without sin; *toyeṣu*—in the water; *sarit*—river; *saraḥsu*—lakes; *ananta-lingaiḥ*—the forms of the unlimited; *samalaṅkṛteṣu*—being so decorated; *cacāra*—executed; *tīrtha*—places of pilgrimage; *ayataneṣu*—holy land; *ananyah*—alone or seeing Kṛṣṇa alone.

TRANSLATION

He began to travel along, thinking only of Kṛṣṇa, through various holy places like Ayodhyā, Dvārakā and Mathurā. He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.

PURPORT

These *arcā* forms of the Lord may be considered idols by the atheists, but that does not matter for persons like Vidura or His many other servants. The forms of the Lord are mentioned here are *ananta-lingam*. Such forms of the Lord have unlimited potency, the same as that of the Lord Himself. There is no difference between the potencies of the *arcā* and those of the personal forms of the Lord. The example of the postbox and post office may be applied here. The little postboxes distributed all over the city have the same potency as the postal system in general. The duty of the post office is to carry letters from one place to another. If one puts letters in postboxes authorized by the general post office, the function of carrying letters is performed without a doubt. Similarly, the *arca-mūrti* can also deliver the same unlimited potency of the Lord as when He is personally present. Vidura, therefore, could see nothing but Kṛṣṇa in the different *arcā* forms, and ultimately he was able to realize Kṛṣṇa alone and nothing else.

TEXT 19

गं पर्यटन्मेघविविक्ष्यृत्तिः
सदाऽऽस्तुतोऽधःशयनोऽवधृतः ।
अलक्षितः स्वैरवधूतवेषो
ब्रतानि चेरे हरितोषणानि ॥१९॥

gām paryātan medhya-vivikta-vṛttih
sadā "pluto 'dhāḥ śayano 'vadhūtāḥ
alakṣitāḥ svair avadhūta-veṣo
vratāni cere hari-toṣaṇāni

gām—earth; paryātan—traversing; medhya—pure; vivikta-vṛttih—Independent occupation for living; sadā—always; āplutaḥ—sanctified; adhāḥ—on the earth; śayanaḥ—lying; avadhūtāḥ—without dressing (of the hair, etc.); alakṣitāḥ—without being seen; svaiḥ—alone; avadhūta-veṣaḥ—dressed like a mendicant; vratāni—vows; cere—performed; hari-toṣaṇāni—that pleases the Lord.

TRANSLATION

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.

PURPORT

The first and foremost duty of a pilgrim is to satisfy the Supreme Lord Hari. While traveling as a pilgrim, one should not be worried about pleasing society. There is no need to depend on social formalities or occupation or dress. One should remain always absorbed in the function of pleasing the Lord. Thus sanctified by thought and action, one is able to realize the Supreme Lord by the process of a pilgrim's journey.

TEXT 20

हर्थं त्रजन् भारतमेव वर्णं
कालेन यावद्गतवान् प्रभासम् ।
तावच्छशास क्षितिमेकक्रन्ता-
मेकातपत्रामजितेन पर्थः ॥२०॥

ittham vrajan bhāratam eva varṣam
kālena yāvad gatavān prabhāsam
tāvac chaśāsa kṣitim eka-cakrām
ekātapatrām ajitena pārthah

ittham—like this; vrajan—while traveling; bhāratam—India; eva—only; varṣam—the tract of land; kālena—in due course of time; yāvāt—when; gatavān—visited; prabhāsam—Prabhāsa pilgrimage site; tāvac—at that time;

śāśā—rules; kṣitim—the world; eka-cakrām—by one military force; eka—one; atapatrām—flag; ajitena—by the mercy of the unconquerable Kṛṣṇa; pārthah—Mahārāja Yudhiṣṭhira.

TRANSLATION

Thus, when he was in the land of Bhāratavarṣa traveling to all the places of pilgrimage, he visited Prabhāsāṭra. At that time Mahārāja Yudhiṣṭhira was the emperor and held the world under one military strength and one flag.

PURPORT

More than five thousand years ago, while Saint Vidura was traveling the earth as a pilgrim, India was known as Bhāratavarṣa, as it is known even today. The history of the world cannot give any systematic account for more than three thousand years into the past, but before that the whole world was under the flag and military strength of Mahārāja Yudhiṣṭhira, who was the emperor of the world. At present there are hundreds and thousands of flags flapping in the United Nations, but during the time of Vidura there was, by the grace of Ajita, Lord Kṛṣṇa, only one flag. The nations of the world are very eager to again have one state under one flag, but for this they must seek the favor of Lord Kṛṣṇa, who alone can help us to become one worldwide nation.

TEXT 21

तत्राय शुश्राव सुहृदिनविद्यं
वनं यथा वेणुजवह्निसंथ्रयम् ।
संसर्धया दग्धमथानुशोचन्
सरस्वतीं प्रत्यगियाय तुष्णीम् ॥२१॥

tatrātha śuśrāva suhṛd-vinaṣṭim
vanam yathā veṇu-javahni-saṁśrayam
saṁspardhayā dagdham athānuśocan
sarasvatīm pratyag iyāya tūṣṇīm

tatra—there; atha—thereafter; śuśrāva—heard; suhṛd—kinsmen; vinaṣṭim—all dead; vanam—forest; yathā—as much as; veṇu-javahni—fire due to the bamboos; saṁśrayam—friction with one another; saṁspardhayā—by violent passion; dagdham—burnt; atha—thus; anuśocan—thinking; sarasvatīm—the River Sarasvati; pratyak—westward; iyāya—went; tūṣṇīm—silently.

TRANSLATION

At the place of pilgrimage at Prabhāsa, it came to his knowledge that all his relatives had died due to violent passion, just as an entire forest burns due to fire produced by the friction of bamboos. After this he proceeded west, where the River Sarasvatī flows.

PURPORT

Both the Kauravas and the Yādavas were relatives of Vidura, and Vidura heard of their extinction due to fratricidal war. The comparison of the friction of forest bamboos to that of passionate human societies is appropriate. The whole world is compared to a forest. At any moment there may be a flare up of fire in the forest due to friction. No one goes to the forest to set it on fire, but due only to friction between bamboos, fire takes place and burns an entire forest. Similarly, in the greater forest of worldly transaction, the fire of war takes place because of the violent passion of the conditioned souls illusioned by the external energy. Such a worldly fire can be extinguished only by the water of the mercy cloud of saints, just as a forest fire can be extinguished only by rains falling from a cloud.

TEXT 22

तसां त्रित्योशनसो मनोथ
पृथोरथामेरसितस्य वायोः ।
तीर्थं सुदासस्य गवां गुहस्य
यच्छ्राद्वदेवस्य स आसिषेवे ॥२२॥

tasyām tritasyośanaso manoś ca
pṛthor athāgner asitasya vāyoh
tīrtham sudāsasya gavām guhasya
yac chrāddha-devasya sa āsiṣeve

tasyām—on the bank of the River Sarasvatī; tritasya—the pilgrimage site named Trita; uśanasah—the pilgrimage site named Uśanā; manoḥ ca—as also of the pilgrimage site named Manu; pṛthoh—that of Pṛthu; atha—thereafter; agneḥ—that of Agni; asitasya—that of Asita; vāyoh—that of Vāyu; tīrtham—places of pilgrimages; sudāsasya—of the name Sudāsa; gavam—that of Go; guhasya—that of Guha; yat—thereupon; śraddha-devasya—of the name Śraddhadeva; sah—Vidura; āsiṣeve—duly visited and performed the rituals.

TRANSLATION

On the bank of the River Sarasvatī there were eleven places of pilgrimage, namely, (1) Trita, (2) Uśanā, (3) Manu, (4) Pṛthu, (5) Agni, (6) Asita, (7) Vāyu, (8) Sudāsa, (9) Go, (10) Guha and (11) Śraddhadeva. Vidura visited all of them and duly performed rituals.

TEXT 23

अन्यानि चेह द्विजदेवदेवैः
कृतानि नानायतनानि विष्णोः ।
प्रत्यङ्गमुख्याङ्कितमन्दिराणि
यदर्शनालृण्यनुस्मरन्ति ॥२३॥

anyāni ceha dvija-deva-devaiḥ
kṛtāni nānāyatanāni viṣṇoh
pratyāṅga-mukhyāṅkita-mandirāṇi
yad-darśanāt kṛṣṇam anusmaranti

anyāni—others; ca—also; iha—here; dvija-deva—great sages; devaiḥ—by demigods; kṛtāni—established by; nānā—various; āyatanāni—various forms; viṣṇoh—of the Supreme Personality of Godhead; prati—each and every; āṅga—part; mukhya—the chief; āṅkita—marked; mandirāṇi—temples; yat—which; darśanāt—by seeing from a distance; kṛṣṇam—the original Personality of Godhead; anusmaranti—constantly remembers.

TRANSLATION

There were also many other temples of various forms of the Supreme Personality of Godhead Viṣṇu, established by great sages and demigods. These temples were marked with the chief emblems of the Lord, and they reminded one always of the original Personality of Godhead, Lord Kṛṣṇa.

PURPORT

Human society is divided into four social orders of life and four divisions, applying to each and every individual person. This system is called varṇāśrama-dharma and has already been discussed in many places in this great literature. The sages, or persons who completely devoted themselves to the spiritual upliftment of the entire human society, were known as dvija-deva, the best amongst the twice-born. The denizens of superior planets, from the moon planet and upwards, were known as devas. Both

the *dvija-devas* and the *devas* always establish temples of Lord Viṣṇu in His various forms, such as Govinda, Madhusūdana, Nṛsiṁha, Mādhava, Keśava, Nārāyaṇa, Padmanābha, Pārthaśārathi and many others. The Lord expands Himself in innumerable forms, but all of them are nondifferent from one another. Lord Viṣṇu has four hands, and each hand holds a particular item—either a conchshell, wheel, club or lotus flower. Of these four emblems, the *cakra*, or wheel, is the chief. Lord Kṛṣṇa, being the original Viṣṇu form, has only one emblem, namely the wheel, and therefore He is sometimes called the *Cakrī*. The Lord's *cakra* is the symbol of the power by which the Lord controls the whole manifestation. The tops of Viṣṇu temples are marked with the symbol of the wheel so that people may have the chance to see the symbol from a very long distance and at once remember Lord Kṛṣṇa. The purpose of building very high temples is to give people a chance to see them from a distant place. This system is carried on in India whenever a new temple is constructed, and it appears that it is coming down from a time before recorded history. The foolish propaganda by atheists that temples were only constructed in later days is refuted here because Vidura visited these temples at least 5,000 years ago, and the temples of Viṣṇu were in existence long, long before Vidura visited them. The great sages and demigods never established statues of men or demigods, but they established temples of Viṣṇu for the benefit of common men, to raise them to the platform of God consciousness.

TEXT 24

ततस्त्वतिव्रज्य सुराष्ट्रमृद्धं
 सौवीरमत्स्यान् कुरुजाङ्गलांश्च ।
 कालेन तावद्यमुनापुपेत्य
 तत्रोद्धवं भागवतं ददर्श ॥२४॥

tatas tv ativrajya suraṣṭram rddham
 sauvīra-matsyān kurujāṅgalāṁś ca
 kālena tāvad yamunām upetya
 tatrodhavām bhāgavatām dadarśa

tataḥ—from there; *tu*—but; *ativrajya*—by passing over; *surāṣṭram*—the kingdom of Surat; *rddham*—very wealthy; *sauvīra*—the kingdom of Sauvīra; *matsyān*—the kingdom of Matsya; *kurujāṅgalān*—the kingdom of western India up to the Delhi province; *ca*—also; *kālena*—in course of time; *tāvat*—as soon as; *yamunām*—bank of the River Yamunā; *upetya*—reaching;

tatra—there; *uddhavam*—Uddhava, one of the prominent Yadus; *bhāgavatam*—the great devotee of Lord Kṛṣṇa; *dadarśa*—happened to see.

TRANSLATION

Thereafter he passed through very wealthy provinces like Surat, Sauvīra and Matsya and through western India, known as Kurujāngala. At last he reached the bank of the Yamunā, where he happened to meet Uddhava, the great devotee of Lord Kṛṣṇa.

PURPORT

The tract of land comprising about one hundred square miles from modern Delhi to the Mathurā district in Uttar Pradesh, including a portion of the Gurgaon district in Punjab (East India), is considered to be the topmost place of pilgrimage in all of India. This land is sacred because Lord Kṛṣṇa traveled through it many times. From the very beginning of His appearance, He was at Mathurā in the house of His maternal uncle Kāṁsa, and He was reared by His foster father Mahārāja Nanda at Vṛndāvana. There are still many devotees of the Lord lingering there in ecstasy in search of Kṛṣṇa and His childhood associates, the *gopīs*. It is not that such devotees meet Kṛṣṇa eye to eye in that tract of land, but a devotee's eagerly searching after Kṛṣṇa is as good as his seeing Him personally. How this is so cannot be explained, but it is factually realized by those who are pure devotees of the Lord. Philosophically, one can understand that Lord Kṛṣṇa and His remembrance are on the absolute plane and that the very idea of searching for Him at Vṛndāvana in pure God consciousness gives more pleasure to the devotee than seeing Him eye to eye. Such devotees of the Lord see Him eye to eye at every moment, as is confirmed in the *Brahma-saṁhitā*:

premāñjana-cchurita-bhakti-vilocanena
 santah sadaiva hṛdayeṣu vilokayanti.
 yam śyāmasundaram acintya-guṇa-svarūpam
 govindam ādi-puruṣam tam aham bhajāmi (Bs. 5.38)

“Those who are in ecstasy of love with the Supreme Personality of Godhead, Lord Śyāmasundara [Kṛṣṇa], see Him always in their hearts due to love and devotional service rendered to the Lord.” Both Vidura and Uddhava were such elevated devotees, and therefore they both came to the bank of the Yamunā and met each other.

TEXT 25

स वासुदेवानुचरं प्रशान्तं
बृहस्पतेः प्राक् तनयं प्रतीतम् ।
आलिङ्ग्य गादं प्रणयेन भद्रं
स्वानामपृच्छद्भगवत्प्रजानाम् ॥२५॥

sa vāsudevānucaram prasāntam
bṛhaspateḥ prāk-tanayam pratītam
āliṅgya gāḍham praṇayena bhadram
svānām aprccchad bhagavat-prajānām

sah—Vidura; vāsudeva—Lord Kṛṣṇa; anucaram—constant companion; prasāntam—very sober and gentle; bṛhaspateḥ—of Bṛhaspati, the learned spiritual master of the demigods; prāk—from formerly; tanayam—son or disciple; pratītam—acknowledged; āliṅgya—embracing; gāḍham—very feelingly; praṇayena—in love; bhadram—auspicious; svānām—his own; aprccchat—asked; bhagavat—of the Personality of Godhead; prajānām—family.

TRANSLATION

Then, due to his great love and feeling, Vidura embraced him [Uddhava] who was a constant companion of Lord Kṛṣṇa and formerly a great student of Bṛhaspati. Vidura then asked him for news of the family of Lord Kṛṣṇa, the Personality of Godhead.

PURPORT

Vidura was older than Uddhava, like a father, and therefore when the two met, Uddhava bowed down before Vidura, and Vidura embraced him because Uddhava was younger, like a son. Vidura's brother Pāṇḍu was Lord Kṛṣṇa's uncle, and Uddhava was a cousin to Lord Kṛṣṇa. According to social custom, therefore, Vidura was to be respected by Uddhava on the level of his father. Uddhava was a great scholar in logic, and he was known to be a son or disciple of Bṛhaspati, the greatly learned priest and spiritual master of the demigods. Vidura asked Uddhava about the welfare of his relatives, although he already knew that they were no longer in the world. This inquiry appears to be very queer, but Śrīla Jīva Gosvāmī states that the news was shocking to Vidura, who therefore inquired again due to great curiosity. Thus his inquiry was psychological and not practical.

TEXT 26

कच्चित्पुराणौ पुरुषौ स्वनाभ्य-
पाद्मानुवृत्त्येह किलावतीर्णौ ।
आसात उव्याः कुशलं विधाय
कृतक्षणौ कुशलं शूरगेहे ॥२६॥

kaccit purāṇau puruṣau svanābhya-
pādmānūvṛttyeḥa kilāvatīrṇau
āsāta urvyāḥ kuśalam vidhāya
kṛtakṣaṇau kuśalam śūra-gehe

kaccit—whether; purāṇau—the original; puruṣau—Personalities of Godhead (Kṛṣṇa and Balarāma); svanābhya—Brahmā; pādmā-anuvṛttyeḥa—by the request of the one who is born from the lotus; kila—certainly; avatīrṇau—incarnated; āsāta—are; urvyāḥ—in the world; kuśalam—well-being; vidhāya—for doing so; kṛtakṣaṇau—the elevators of everyone's prosperity; kuśalam—all well; śūra-gehe—in the house of Śūrasena.

TRANSLATION

[Please tell me] whether the original Personalities of Godhead, who incarnated Themselves at the request of Brahmā [who is born out of the lotus flower from the Lord] and who have increased the prosperity of the world by elevating everyone, are doing well in the house of Śūrasena.

PURPORT

Lord Kṛṣṇa and Balarāma are not two different Personalities of Godhead. God is one without a second, but He expands Himself in many forms without their being separate from one another. They are all plenary expansions. The immediate expansion of Lord Kṛṣṇa is Baladeva, and Brahmā, born from the lotus flower from Garbhodakaśāyī Viṣṇu, is an expansion of Baladeva. This indicates that Kṛṣṇa and Baladeva are not subjected to the regulations of the universe; on the contrary, the whole universe is under Their subjugation. They appeared at the request of Brahmā to liberate the burden of the world, and They relieved the world by many superhuman activities so that everyone became happy and prosperous. Without the grace of the Lord, no one can become happy and prosperous. Because the happiness of the family of devotees of the Lord

depends on the happiness of the Lord, Vidura first of all inquired about the well-being of the Lord.

TEXT 27

कच्चित्कुरुणां परमः सुहनो
भामः स आस्ते सुखमङ्ग शौरीः ।
यो वै स्वसृणां पितृवदाति
वरान् वदान्यो वरतर्षणेन ॥२७॥

kaccit kurūṇāṁ paramaḥ suhṛṇ no
bhāmaḥ sa āste sukham aṅga śaurīḥ
yo vai svasṛṇāṁ pitṛvad dadāti
varān vadānyo vara tarpaṇena

kaccit—whether; *kurūṇām*—of the Kurus; *paramaḥ*—greatest; *suhṛṇ*—well-wisher; *nah*—our; *bhāmaḥ*—brother-in-law; *sah*—he; *āste*—is; *sukham*—happy; *aṅga*—O Uddhava; *śaurīḥ*—Vasudeva; *yah*—one who; *vai*—certainly; *svasṛṇām*—of the sisters; *pitṛvad*—like father; *dadāti*—gives; *varān*—everything desirable; *vadānyoḥ*—munificent; *vara*—wife; *tarpaṇena*—by pleasing.

TRANSLATION

[Please tell me] whether the best friend of the Kurus, our brother-in-law Vasudeva, is doing well. He is very munificent. He is like a father to his sister, and he is always pleasing to his wives.

PURPORT

Lord Kṛṣṇa's father, Vasudeva, had sixteen wives, and one of them, named Pauravī or Rohinī, the mother of Baladeva, was the sister of Vidura. Vasudeva, therefore, is the husband of Vidura's sister, and thus they were brothers-in-law. Vasudeva's sister Kuntī was the wife of Pāṇḍu, Vidura's elder brother, and in that sense also, Vasudeva was brother-in-law to Vidura. Kuntī was younger than Vasudeva, and it was the duty of the elder brother to treat younger sisters as daughters. Whenever anything was needed by Kuntī, it was munificently delivered by Vasudeva, due to his great love for his younger sister. Vasudeva never dissatisfied his wives, and at the same time he supplied the objects desired by his sister. He had special attention for Kuntī because she became a widow at an early age. While inquiring about Vasudeva's welfare, Vidura remembered all about him and the family relationship.

Text 29]

Questions by Vidura

TEXT 28

कच्चिद्रुथाधिपतिर्यदूनां
प्रद्युम्न आस्ते सुखमङ्ग वीरः ।
यं रुक्मिणी भगवतोऽभिलेभे
आराध्य विप्रान् सरसादिसर्गे ॥२८॥

*kaccid varūthādhipatir yadūnāṁ
pradyumna āste sukham aṅga vīraḥ
yam rukmiṇī bhagavato 'bhilebhe
ārādhya viprān smaram ādisarge*

kaccit—whether; *varūtha*—military; *adhipatiḥ*—commander-in-chief; *yadūnām*—of the Yadus; *pradyumnaḥ*—the son of Kṛṣṇa named Pradyumna; *āste*—is; *sukham*—happy; *aṅga*—O Vidura; *vīraḥ*—the great warrior; *yam*—whom; *rukmiṇī*—the wife of Kṛṣṇa named Rukmiṇī; *bhagavataḥ*—from the Personality of Godhead; *abhibe*—got as a prize; *ārādhya*—pleasing; *viprān*—brāhmaṇas; *smaram*—Cupid (Kāmadeva); *ādisarge*—in his previous life.

TRANSLATION

O Uddhava, please tell me how is Pradyumna, the commander-in-chief of the Yadus, who was Cupid in a former life? Rukmiṇī bore him as her son from Lord Kṛṣṇa, by the grace of brāhmaṇas whom she pleased.

PURPORT

According to Śrīla Jīva Gosvāmī, Smara (Cupid, or Kāmadeva) is one of the eternal associates of Lord Kṛṣṇa. Jīva Gosvāmī has explained this very elaborately in his treatise *Kṛṣṇa-sandarbha*.

TEXT 29

कच्चित्सुखं सात्वतवृष्णिभोज-
दाशार्हकाणामधिपः स आस्ते ।
गमभ्यष्टच्छुपत्रनेत्रो
नृपासनाशां परिहृत्य दूरात् ॥२९॥

kaccit sukhām sātvata-vṛṣṇi-bhoja-
dāśārha-kāṇām-adhipaḥ sa āste
yam abhyaśiñcac chata-patranetro
nṛpāsanāśām parihṛtya dūrāt

kaccit—whether; *sukham*—all well; *sātvata*—the Sātvata race; *vṛṣṇi*—the Vṛṣṇi dynasty; *bhoja*—the Bhoja dynasty; *dāśārha-kāṇām*—the Dāśārha race; *adhipaḥ*—King Ugrasena; *sah*—he; *āste*—do exist; *yam*—whom; *abhyāśiñcat*—installed; *sāta-patra-netraḥ*—Lord Śrī Kṛṣṇa; *nṛpāsanāśām*—hope of the royal throne; *parihṛtya*—giving up; *dūrāt*—at a distant place.

TRANSLATION

O my friend, [tell me] whether Ugrasena, the King of the Sātvatas, Vṛṣṇis, Bhojas and Dāśārhans, is now doing well. He went far away from His kingdom, leaving aside all hopes of his royal throne, but Lord Kṛṣṇa again reinstated him.

TEXT 30

क्षम्द्वरेः सौम्य सुतः सदक्ष
आस्तेऽग्रणी रथिनां साधु साम्बः ।
असूत यं जाम्बवती व्रताद्या
देवं गुहं योऽम्बिकया धृतोऽग्र ॥३०॥

kaccid dhareḥ saumya sutah sadṛkṣa
āste 'graṇī rathināṁ sādhu sāmbaḥ
asūta yam jāmbavatī vrataḍhyā
devam guham yo 'mbikayā dhṛto 'gre

kaccit—whether; *dhareḥ*—of the Personality of Godhead; *saumya*—O grave one; *sutah*—son; *sadṛkṣa*—similar; *āste*—fare well; *agraṇī*—forward; *rathinām*—of the warriors; *sādhu*—well behaved; *sāmbaḥ*—Sāmba; *asūta*—gave birth; *yam*—whom; *jāmbavatī*—Jāmbavatī, a queen of Lord Kṛṣṇa's; *vrataḍhyā*—enriched by vows; *devam*—the demigod; *guham*—of the name Kārttikeya; *yah*—whom; *ambikayā*—unto the wife of Śiva; *dhṛtaḥ*—born; *agre*—in the previous birth.

TRANSLATION

O gentle one, does Sāmba fare well? He exactly resembles the son of the Personality of Godhead. In a previous birth he was born as Kārttikeya in

Text 31]

Questions by Vidura

31

the womb of the wife of Lord Śiva, and now he has been born in the womb of Jāmbavatī, the most enriched wife of Kṛṣṇa.

PURPORT

Lord Śiva, one of the three qualitative incarnations of the Personality of Godhead, is the plenary expansion of the Lord. Kārttikeya, born of him, is on the level of Pradyumna, another son of Lord Kṛṣṇa. When Lord Śrī Kṛṣṇa descends into the material world, all His plenary portions also appear with Him to exhibit different functions of the Lord. But for the pastimes at Vṛndāvana, all functions are performed by the Lord's different plenary expansions. Vāsudeva is a plenary expansion of Nārāyaṇa. When the Lord appeared as Vāsudeva before Devakī and Vasudeva, He appeared in His capacity as Nārāyaṇa. Similarly, all the demigods of the heavenly kingdom appeared as associates of the Lord in the forms of Pradyumna, Sāmba, Uddhava, etc. It is learned here that Kāmadeva appeared as Pradyumna, Kārttikeya as Sāmba, and one of the Vasus as Uddhava. All of them served in their different capacities in order to enrich the pastimes of Kṛṣṇa.

TEXT 31

क्षेमं स क्षिद्युयुधान आस्ते
यः फाल्गुनाल्लभ्यधनूरहस्यः ।
लेभेऽज्ञसायोक्षजसेवयैव
गति तदीयां यतिभिर्दुरापाम् ॥३१॥

kṣemam sa kaccid yuyudhāna āste
yah phālgunāl labdha-dhanū-rahasyah
lebhe 'ñjasādhokṣaja-sevayaiva
gatim tadīyām yatibhir durāpām

kṣemam—all good; *sah*—he; *kaccit*—whether; *yuyudhānah*—Śatyakī; *āste*—is there; *yah*—one who; *phālgunāt*—from Arjuna; *labdha*—achieved; *dhanū-rahasyah*—one who understands the intricacies of military art; *lebhe*—also achieved; *añjasā*—summarily; *adhokṣaja*—transcendence; *sevaya*—by service; *eva*—certainly; *gatim*—destination; *tadīyām*—transcendental; *yati-bhiḥ*—by great renouncers; *durāpām*—very difficult to achieve.

TRANSLATION

O Uddhava, does Yuyudhāna fare well? He learned the intricacies of the military art from Arjuna and attained the transcendental destination which is very difficult to reach even for great renouncers.

PURPORT

The destination of transcendence is to become the personal associate of the Personality of Godhead, who is known as *adhokṣaja*, He who is beyond the reach of the senses. The renouncers of the world, the *sannyāsīs*, give up all worldly connections, namely, family, wife, children, friends, home, wealth—everything—to attain the transcendental bliss of Brahman happiness. But *adhokṣaja* happiness is beyond Brahman happiness. The empiric philosophers enjoy a transcendental quality of bliss by philosophical speculation on the Supreme Truth, but beyond that pleasure there is the pleasure which is enjoyed by Brahman in His eternal form of the Personality of Godhead. Brahman bliss is enjoyed by living entities after liberation from material bondage. But Param Brahman, the Personality of Godhead, enjoys eternally a bliss of His own potency, which is called the *āhlādinī* potency. The empiric philosopher who studies Brahman by negation of the external features has not yet learned the quality of the *āhlādinī* potency of Brahman. Out of many potencies of the Omnipotent, there are three features of His internal potency—namely *saṁvit*, *sandhinī* and *āhlādinī*. And in spite of their strict adherence to the principles of *yama*, *niyama*, *āsana*, *dhyāna*, *dhāraṇā* and *prāṇāyāma*, the great *yogīs* and *jñānīs* are unable to enter into the internal potency of the Lord. This internal potency is, however, easily realized by the devotees of the Lord by dint of devotional service. Yuyudhāna achieved this stage of life, just as he achieved expert knowledge in military science from Arjuna. Thus his life was successful to the fullest extent from both the material and spiritual angles of vision. That is the way of devotional service to the Lord.

TEXT 32

कच्चिद् बुधः स्वस्त्यनभीव आस्ते
श्वफल्कपुत्रो भगवत्प्रपन्नः ।
यः कृष्णपादाङ्कितमार्गपांसु-
ष्वचेष्टते त्रेमविभिन्नधैर्यः ॥३२॥

kaccid budhaḥ svastyanamīva āste
śvaphalka-putro bhagavat-prapannah
yah kṛṣṇa-pādānkita-mārga-pāṁsuṣv-
aceṣṭata prema-vibhinna-dhairyah

kaccit—whether; *budhah*—very learned; *svasti*—well; *anamīvah*—faultless; *āste*—do exist; *śvaphalka-putraḥ*—the son of Śvaphalka, Akrūra; *bhagavat*—regarding the Personality of Godhead; *prapannah*—surrendered; *yah*—one who; *kṛṣṇa*—the Lord; *pāda-ānkita*—marked with footprints; *mārga*—path; *pāṁsuṣu*—dust; *aceṣṭata*—exhibited; *prema-vibhinna*—lost in transcendental love; *dhairyah*—mental equilibrium.

TRANSLATION

Please tell me whether Akrūra, the son of Śvaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Kṛṣṇa.

PURPORT

When Akrūra came to Vṛndāvana in search of Kṛṣṇa, he saw the footprints of the Lord on the dust of Nanda-grāma and at once fell on them in ecstasy of transcendental love. This ecstasy is possible for a devotee who is fully absorbed in incessant thoughts of Kṛṣṇa. Such a pure devotee of the Lord is naturally faultless because he is always associated with the supremely pure Personality of Godhead. Constant thought of the Lord is the antiseptic method for keeping oneself free from the infectious contamination of the material qualities. The pure devotee of the Lord is always in company with the Lord by thinking of Him. Yet, in the particular context of time and place, the transcendental emotions take a different turn, and this breaks the mental equilibrium of the devotee. Lord Caitanya was the typical example of the transcendental ecstasy, as we can understand from the life of this incarnation of God.

TEXT 33

कच्चिच्छिवं देवकमोजपुत्र्या
विष्णुप्रजाया इव देशमातुः ।
या वै स्वगर्भेण दधार देवं
त्रयी यथा यज्ञवितानमर्थम् ॥३३॥

kaccit chivāṁ devaka-bhoja-putryā
viṣṇu-prajāyā iva deva-mātuḥ
yā vai sva-garbheṇa dadhāra devam
trayī yathā yajñā-vitānam artham

kaccit—whether; śivam—everything well; devaka-bhoja-putryāḥ—of the daughter of King Devaka-bhoja; viṣṇu-prajāyāḥ—of she who gave birth to the Personality of Godhead; iva—like that of; deva-mātuḥ—of the mother of the demigods (Āditi); yā—one who; vai—indeed; sva-garbheṇa—by her own womb; dadhāra—conceived; devam—the Supreme Lord; trayī—the Vedas; yathā—as much as; yajñā-vitānam—spreading the sacrificial; artham—purpose.

TRANSLATION

As the Vedas are the reservoir of sacrificial purposes, so the daughter of King Devaka-bhoja conceived the Supreme Personality of Godhead in her womb, as did the mother of the demigods. Is she [Devakī] doing well?

PURPORT

The Vedas are full of transcendental knowledge and spiritual values, and thus Devakī, the mother of Lord Kṛṣṇa, conceived the Lord in her womb as the personified meaning of the Vedas. There is no difference between the Vedas and the Lord. The Vedas aim at the understanding of the Lord, and the Lord is the Vedas personified. Devakī is compared to the meaningful Vedas and the Lord to their purpose personified.

TEXT 34

अपिस्तिदास्ते भगवान् सुखं वो
यः सात्वतां कामदुघोऽनिरुद्धः ।
यमामनन्ति स्म हि शब्दयोर्निं
मनोमयं सत्त्वतुरीयतत्त्वम् ॥३४॥

api-svid āste bhagavān sukham vo
yah sātvatām kāma-dugho 'niruddhaḥ
yam āmananti sma hi śabda-yonim
mano-mayaṁ sattva-turiyata-tattvam

api—as also; svit—whether; āste—does He; bhagavān—the Personality of Godhead; sukham—all happiness; vah—of you; yah—one who; sātvatām—of the devotees; kāma-dughaḥ—source of all desires; aniruddhaḥ—the

plenary expansion Aniruddha; yam—whom; āmananti—accept; sma—from yore; hi—certainly; śabda-yonim—the cause of the Rg-veda; manah-mayam—creator of the mind; sattva—transcendental; turiyā—the fourth expansion; tattvam—principle.

TRANSLATION

May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Rg-veda, the creator of the mind and the fourth plenary expansion of Viṣṇu.

PURPORT

Ādi-caturbuja, the original expansions from Baladeva, are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. All of Them are Viṣṇu-tattvas or nondifferent Personalities of Godhead. In the incarnation of Śrī Rāma, all these different expansions appeared for particular pastimes. Lord Rāma is the original Vāsudeva, and His brothers were Saṅkarṣaṇa, Pradyumna and Aniruddha. Aniruddha is also the cause of Mahā-Viṣṇu, from whose breathing the Rg-veda appeared. All this is nicely explained in the Mārkaṇḍeya Purāṇa. In the incarnation of Lord Kṛṣṇa, Aniruddha appeared as the son of the Lord. Lord Kṛṣṇa in Dvārakā is the Vāsudeva expansion of the original group. The original Lord Kṛṣṇa never leaves Goloka Vṛndāvana. All the plenary expansions are one and the same Viṣṇu-tattva, and there is no difference in their potency.

TEXT 35

अपिस्तिदन्ये च निजात्मदैव-
मनन्यवृत्त्या समनुव्रता ये ।
हृदीकसत्यात्मजचाहुदेष्ण-
गददयः स्वस्ति चरन्ति सौम्य ॥३५॥

api-svid anye ca nijātma daivam
ananya-vṛtyā samanuvratā ye
hṛdīka-satyātma-cārudeṣṇa
gadādayaḥ svasti caranti saumya

api—as also; svit—whether; anye—others; ca—and; nija-ātma—of one's own self; daivam—Śrī Kṛṣṇa; ananya—absolutely; vṛtyā—faith; samanuvratāḥ—followers; ye—all those; hṛdīka—Hṛdīka; satya-ātma—born of

Satyabhāmā; cārudeṣṇa—Cārudeṣṇa; gada—Gada; ādayaḥ—and others; sva-sti—all well; caranti—pass time; saumya—O sober one.

TRANSLATION

O sober one, others, such as Hṛdīka, Cārudeṣṇa, the son of Satyabhāmā, and Gada, who accept Lord Śrī Kṛṣṇa as the soul of the self and thus follow His path without deviation—are they well?

TEXT 36

अपि स्वदोभ्यां विजयाच्युताभ्यां
धर्मेण धर्मः परिपाति सेतुम् ।
दुर्योधनोऽतप्यत यत्सभायां
साम्राज्यलक्ष्म्या विजयानुवृत्त्या ॥३६॥

api sva-dorbhyām vijayācyutābhyaṁ
dharmeṇa dharmah pariṇāti setum
duryodhano'atapya yat-sabhāyām
sāmrājya-lakṣmyā-vijayānuvṛttyā

api—as also; sva-dorbhyām—own arms; vijaya—Arjuna; acyutābhyaṁ—along with Śrī Kṛṣṇa; dharmeṇa—on religious principles; dharmah—King Yudhiṣṭhīra; pariṇāti—maintains; setum—the respect of religion; duryodhanah—Duryodhana; atapya—envied; yat—whose; sabhāyām—royal assembly; sāmrājya—imperial; lakṣmyā—opulence; vijaya-anuvṛttyā—by the service of Arjuna.

TRANSLATION

Also let me inquire whether Mahārāja Yudhiṣṭhīra is now maintaining the kingdom according to religious principles and with respect for the path of religion. Formerly Duryodhana was burning with envy because Yudhiṣṭhīra was being protected by the arms of Kṛṣṇa and Arjuna as if they were his own arms.

PURPORT

Mahārāja Yudhiṣṭhīra was the emblem of religion. When he was ruling his kingdom with the help of Lord Kṛṣṇa and Arjuna, the opulence of his kingdom surpassed all imaginations of the opulence of the kingdom of heaven. His actual arms were Lord Kṛṣṇa and Arjuna, and thus he surpassed everyone's opulence. Duryodhana, being envious of this opulence, planned

Text 37]

Questions by Vidura

37

so many schemes to put Yudhiṣṭhīra into difficulty, and at last the Battle of Kurukṣetra was brought about. After the Battle of Kurukṣetra, Mahārāja Yudhiṣṭhīra was again able to rule his legitimate kingdom, and he reinstated the principles of honor and respect for religion. That is the beauty of a kingdom ruled by a pious king like Mahārāja Yudhiṣṭhīra.

TEXT 37

किं वा कृताग्नेष्वघमत्यमर्णी
मीमोऽहिवदीर्घतमं व्यमुच्तत ।
यस्याहिन्पातं रणभूर्न सेहे
मार्गं गदायाश्वरतो विचित्रम् ॥३७॥

kim vā kṛtāgheṣv aghamaty amarṣī¹
bhīmo'hivad dīrghatamam vyamuñcat
yasyāñghri-pātām rāṇa-bhūr na sehe
mārgam gadāyāś carato vicitram

kim—whether; vā—either; kṛta—performed; agheṣu—unto the sinners; aghamati—angry; amarṣī—unconquerable; bhīmāh—Bhīma; ahivat—like the cobra; dīrghatamam—long-cherished; vyamuñcat—has released; yasyā—whose; aṅghri-pātām—putting on the steps; rāṇa-bhūh—the field of battle; na—could not; sehe—tolerate; mārgam—the path; gadāyāś—by the clubs; carataḥ—playing; vicitram—wonderful.

TRANSLATION

[Please tell me] whether the unconquerable Bhīma, who is like a cobra, has released his long-cherished anger upon the sinners? The field of battle could not tolerate even the wonderful playing of his club when he stepped on the path.

PURPORT

Vidura knew the strength of Bhīma. Whenever Bhīma was on the battlefield, his steps on the path and the wonderful playing of his club were unbearable for the enemy. Powerful Bhīma did not take steps against the sons of Dhṛtarāṣṭra for a long time. Vidura's inquiry was whether he had yet released his anger, which was like that of a suffering cobra. When a cobra releases its venom after long-cherished anger, its victim cannot survive.

TEXT 38

कच्चिदशोधि रथ्युथपानां
गाण्डीवधन्वोपरतारिस्ते ।
अलक्षितो यच्छरकूटगूढो
मायाकिरातो गिरिशस्तुतोष ॥३८॥

kaccit yaśodhā ratha-yūthapānām
gāṇḍīva-dhanvoparataśtir āste
alakṣito yac-chara-kūṭa-gūḍho
māyā-kirāto giriśas tutoṣa

kaccit—whether; *yaśodhā*—famous; *ratha-yūthapānām*—amongst the great chariot warriors; *gāṇḍīva*—Gāṇḍīva; *dhanva*—bow; *uparatāriḥ*—one who has vanquished the enemies; *āste*—doing well; *alakṣitah*—without being identified; *yat*—whose; *sāra-kūṭa-gūḍhaḥ*—being covered by arrows; *māyā-kirātaḥ*—false hunter; *giriśaḥ*—Lord Śiva; *tutoṣa*—was satisfied.

TRANSLATION

[Please tell me] whether Arjuna, whose bow bears the name Gāṇḍīva and who is always famous amongst the chariot warriors for vanquishing his enemies, is doing well. He once satisfied Lord Śiva by covering him with arrows when Śiva came as an unidentified false hunter.

PURPORT

Lord Śiva tested Arjuna's strength by picking a quarrel with him over a hunted boar. He confronted Arjuna in the false dress of a hunter, and Arjuna covered him with arrows until Lord Śiva was satisfied with Arjuna's fighting. He offered Arjuna the Pāśupati weapon and blessed him. Here Vidura inquired about the great warrior's well-being.

TEXT 39

यमावृतस्विच्चनयौ पृथायाः
पार्श्वैर्वृत्तौ पश्मभिरक्षिणीव ।
रेपात उद्य शृङ्खे स्वरिक्थं
परात्सुपर्णविव वज्रिवक्त्रात् ॥३९॥

Text 39]

Questions by Vidura

yamāv utasvit tanayau pṛthāyāḥ
pārthair vṛtau pakṣmabhir akṣiṇīva
remāta uddāya mṛdhe sva-riktham
parāt suparṇāv iva vajri-vaktrāt

yamau—twins (Nakula and Sahadeva) *utasvit*—whether; *tanayau*—sons; *pṛthāyāḥ*—of Pṛthā; *pārthaiḥ*—by the sons of Pṛthā; *vṛtau*—protected; *pakṣmabhiḥ*—by shields; *akṣiṇī*—of the eyes; *iva*—like; *remāta*—playing carelessly; *uddāya*—snatching; *mṛdhe*—in the fight; *sva-riktham*—own property; *parāt*—from the enemy Duryodhana; *suparṇau*—Garuḍa, the carrier of Lord Viṣṇu; *iva*—like; *vajri-vaktrāt*—from the mouth of Indra.

TRANSLATION

Are the twin brothers who are protected by their brothers doing well? Just as the eye is always protected by the eyelid, they are protected by the sons of Pṛthā, who snatched back their rightful kingdom from the hands of their enemy Duryodhana, just as Garuḍa snatched nectar from the mouth of Indra, the thunderbolt carrier.

PURPORT

Indra, the King of heaven, carries a thunderbolt in his hand and is very strong, yet Garuḍa, the carrier of Lord Viṣṇu, was able to snatch nectar from his mouth. Similarly, Duryodhana was as strong as the King of heaven, and still the sons of Pṛthā, the Pāṇḍavas, were able to snatch away their kingdom from Duryodhana. Both Garuḍa and the Pārthas are pet devotees of the Lord, and thus it was possible for them to face such strong enemies.

Vidura's inquiry was about the youngest brothers of the Pāṇḍavas, namely Nakula and Sahadeva. These twin brothers were sons of Mādrī, the stepmother of the other Pāṇḍavas. But although they were step-brothers, because Kuntī took charge of them after the departure of Mādrī with her husband Mahārāja Pāṇḍu, Nakula and Sahadeva were as good as the other three Pāṇḍavas, Yudhiṣṭhīra, Bhīma and Arjuna. The five brothers are known in the world as regular brothers. The three elder Pāṇḍavas took care of the younger brothers, just as the eyelid takes care of the eye. Vidura was anxious to know whether, after winning back their own kingdom from the hands of Duryodhana, the younger brothers were still living happily under the care of the elder brothers.

TEXT 40

अहो पृथापि धियतेर्भकार्थे
राजपिंचर्येण विनापि तेन ।
यस्त्वेकव्वीरो धिरथो विजिग्ये
घनुद्दितीयः ककुमश्वतसः ॥४०॥

aho prthāpi dhriyate'rbhakārthe
rājarsi-varyena vināpi tena
yas tv eka-vīro 'dhiratho vijigye
dhanur dvitīyah kakubhaś catasrah

aho—O my lord; *prthā*—Kuntī; *api*—also; *dhriyate*—bears her life; *arbhaka-arthe*—for the sake of fatherless children; *rājarsi*—King Pāṇḍu; *varyena*—the best; *vināpi*—without him; *tena*—him; *yah*—one who; *tu*—but; *eka*—alone; *vīraḥ*—the warrior; *adhirathah*—commander; *vijigye*—could conquer; *dhanuḥ*—the bow; *dvitīyah*—the second; *kukubhaḥ*—directions; *catasrah*—four.

TRANSLATION

O my lord, is Prthā still living? She lived only for the sake of her fatherless children; otherwise it was impossible for her to live without King Pāṇḍu, who was the greatest commander and who alone conquered the four directions simply with the help of a second bow.

PURPORT

A faithful wife cannot live without her lord, the husband, and therefore all widows used to voluntarily embrace the burning fire which consumed the dead husband. This system was very common in India because all the wives were chaste and faithful to their husbands. Later on, with the advent of the age of Kali, the wives gradually began to be less adherent to their husbands, and the voluntary embrace of the fire by the widows became a thing of the past. Very recently the system was abolished, since the voluntary system had become a forcible social custom.

When Mahārāja Pāṇḍu died, both his wives, namely Kuntī and Mādrī, were prepared to embrace the fire, but Mādrī requested Kuntī to live for the sake of the younger children, the five Pāṇḍavas. This was agreed upon by Kuntī at the added request of Vyāsadeva. In spite of her great bereavement, Kuntī decided to live, not to enjoy life in the absence of her husband, but only to give protection to the children. This incidence is referred to here by Vidura because he knew all the facts about his sister-

in-law, Kuntīdevī. It is understood that Mahārāja Pāṇḍu was a great warrior and that he alone, with the help of bow and arrow, could conquer the world's four directions. In the absence of such a husband, it was almost impossible for Kuntī to live on even as a widow, but she had to do it for the sake of the five children.

TEXT 41

सौम्यानुशोचे तमधःपतन्तं
ब्रात्रे परेताय विदुद्रुहे यः ।
निर्यापितो येन सुहत्स्वपुर्या
अहं स्वपुत्रात् समनुव्रतेन ॥४१॥

saumyānūśoce tam adhāḥ-patantam
bhrātre paretāya vidudruhe yah
niryāpito yena suhṛt sva-puryā
aham svaputrāt samanuvratena

saumya—O gentle one; *anuśoce*—just lamenting; *tam*—him; *adhāḥ-patantam*—gliding down; *bhrātre*—on his brother's; *paretāya*—death; *vidudruhe*—revolted against; *yah*—one who; *niryāpitaḥ*—driven out; *yena*—by whom; *suhṛt*—well-wisher; *sva-puryā*—from his own house; *aham*—myself; *sva-putrāt*—with his own sons; *samanuvratena*—accepting the same line of action.

TRANSLATION

O gentle one, I simply lament for him [Dhṛtarāṣṭra] who rebelled against his brother after death. By him I was driven out of my own house, although I am his sincere well-wisher. He did this by accepting the line of action adopted by his own sons.

PURPORT

Vidura did not ask about the welfare of his elder brother because there was no chance of his well-being, only news of his gliding down to hell. Vidura was a sincere well-wisher for Dhṛtarāṣṭra, and he had a thought about him in the corner of his heart. He lamented that Dhṛtarāṣṭra could rebel against the sons of his dead brother Pāṇḍu and that he could drive him (Vidura) out of his own house on the dictation of his crooked sons. In spite of these actions, Vidura never became an enemy of Dhṛtarāṣṭra but continued to be his well-wisher, and at the last stage of Dhṛtarāṣṭra's

life, it was he only who proved to be his real friend. Such is the behavior of a Vaiṣṇava like Vidura: he desires all good, even for his enemies.

TEXT 42

सोऽहं हरेर्मर्त्यविदम्बनेन
दशो नृणां चालयतो विद्यतुः ।
नान्योपलक्ष्यः पदवीं प्रसादा-
वरामि पश्यन् गतविस्मयोऽत्र ॥४२॥

so 'ham harer martya-vidambanena
dṛśo nṛṇām cālayato vidhātuḥ
nānyopalakṣyāḥ padavīṁ prasādāc
carāmi paśyan gata-vismayo 'tra

sah aham—therefore, I; hareḥ—of the Personality of Godhead; martya—in this mortal world; viḍambanena—without being recognized; dṛśah—on sight; nṛṇām—of the people in general; cālayataḥ—bewildering; vidhātuḥ—in order to do it; na—not; anya—other; upalakṣyāḥ—seen by others; padavīm—glories; prasādāt—by the grace of; carāmi—do travel; paśyan—by seeing; gata-vismayah—without doubt; atra—in this matter.

TRANSLATION

I am not astonished at this, having traveled over the world without being seen by others. The activities of the Personality of Godhead, which are like those of a man in this mortal world, are bewildering to others, but I know of His greatness by His grace, and thus I am happy in all respects.

PURPORT

Although he was the brother of Dhṛtarāṣṭra, Vidura was completely different. By the grace of Lord Kṛṣṇa, he was not as foolish as his brother, and thus his brother's association could not influence him. Dhṛtarāṣṭra and his materialistic sons wanted to falsely lord it over the world by dint of their own strength. The Lord encouraged them in this, and thus they became more and more bewildered. But Vidura wanted to achieve sincere devotional service of the Lord and therefore became a soul absolutely surrendered to the Absolute Personality of Godhead. He could realize this in the progress of his pilgrim's journey, and thus he was freed from all doubts. He was not at all sorry to be bereft of his hearth and home because he now had experience that dependence

Text 43]

Questions by Vidura

43

on the mercy of the Lord is a greater freedom than so-called freedom at home. A person should not be in the renounced order of life unless he is firmly convinced of being protected by the Lord. This stage of life is explained in *Bhagavad-gītā* as *abhayaṁ sattva-saṁśuddhiḥ*: every living entity is factually completely dependent on the mercy of the Lord, but unless one is in the pure state of existence, he cannot be established in this position. This stage of dependence is called *sattva-saṁśuddhiḥ*, or purification of one's existence. The result of such purification is exhibited in fearlessness. A devotee of the Lord, who is called *nārāyaṇa-para*, is never afraid of anything because he is always aware of the fact that the Lord protects him in all circumstances. With this conviction, Vidura traveled alone, and he was not seen or recognized by any friend or foe. Thus he enjoyed freedom of life without obligation to the many duties of the world.

When Lord Śrī Kṛṣṇa was personally present in the mortal world in His eternal blissful form of Śyāmasundara, those who were not pure devotees of the Lord could not recognize Him or know His glories. *Avajānānti māṁ mūḍhā mānuṣīṁ tanum āśritam* (Bg. 9.11): He is always bewildering to the nondevotees, but He is always seen by the devotees by dint of their pure devotional service to Him.

TEXT 43

नूनं नृपाणां त्रिमदोत्थानां
महीं मुहुश्चालयतां चमूभिः ।
वधात्प्रपन्नार्तिजिहर्षयेषो-
इप्युपेक्षतार्थं भगवान् कुरुणाम् ॥४३॥

nūnam nṛpāṇām tri-madotpathānām
mahīm-muhuś cālayatām camūbhīḥ
vadhāt prapannārti-jihṛṣayeṣo
'py upaikṣatāghām bhagavān kurūṇām

nūnam—of course; nṛpāṇām—of the kings; tri—three; mada-utpathānām—going astray out of false pride; mahīm—earth; muhuḥ—constantly; cālayatām—agitating; camūbhīḥ—by movement of soldiers; vadhāt—from the act of killing; prapanna—surrendered; arti-jihṛṣaya—willing to relieve the distress of the sufferers; iṣāḥ—the Lord; api—in spite of; upaikṣata—waited; aghām—offenses; bhagavān—the Supreme Lord; kurūṇām—of the Kurus.

TRANSLATION

Despite His being the Lord and being always willing to relieve the distress of sufferers, He [Kṛṣṇa] refrained from killing the Kurus, although they committed all sorts of sins and although He saw other kings constantly agitating the earth by their strong military movements carried out under the dictation of three kinds of false pride.

PURPORT

As declared in *Bhagavad-gītā*, the Lord appears in the mortal world to execute His much-needed mission of killing the miscreants and giving protection to the suffering faithful. In spite of that mission, Lord Kṛṣṇa tolerated the insult to Draupadī by the Kurus and the injustices perpetrated against the Pāṇḍavas, as well as insults to Himself. The question may be raised, "Why did He tolerate such injustices and insults in His presence? Why did He not chastise the Kurus immediately?" When Draupadī was insulted in the assembly by the Kurus by their attempt to see her naked in the presence of all, the Lord protected Draupadī by supplying an unlimited length of clothing. But He did not chastise the insulting party immediately. This silence of the Lord did not mean, however, that He excused the offenses of the Kurus. There were many other kings on earth who had become very proud of three kinds of possessions—wealth, education and followers—and they were constantly agitating the earth by movements of military strength. The Lord was just waiting to get them together on the Battlefield of Kurukṣetra and kill them all at one time, just to make a short-cut in His killing mission. Godless kings or heads of state, when puffed up by advancement of material wealth, education and increase of population, always make a show of military strength and give trouble to the innocent. When Lord Kṛṣṇa was personally present, there were many such kings all over the world, and He thus arranged for the Battle of Kurukṣetra. In His manifestation of *viśva-rūpa*, the Lord expressed His mission of killing as follows: "I have willingly descended on the earth in My capacity of inexorable Time in order to decrease the unwanted population. I shall finish all those who have assembled here except you, the Pāṇḍavas. This killing does not wait for you to take part in it. It is already arranged: all will be killed by Me. If you want to become famous as the hero of the battlefield and thus enjoy the booty of war, then, O Savyasācīn, just become the immediate cause of this killing and thus take the credit. I have already killed all the great warriors, Bhīṣma, Droṇa, Jayadratha, Karṇa and many other great generals. Do not worry. Fight the battle and be famous as a great hero." (Bg. 11.32-34)

The Lord always wants to see His devotee as the hero of some episode which He Himself performs. He wanted to see His devotee and friend Arjuna as the hero of the Battle of Kurukṣetra, and thus He waited for all the miscreants of the world to assemble. That, and nothing else, is the explanation of His waiting.

TEXT 44

अजस्य जन्मोत्पथनाशनाय
कर्माण्यकर्तुर्ग्रहणाय पुंसाम् ।
नन्वन्यथा कोऽर्हति देहयोगं
परो गुणानामुत कर्मतन्त्रम् ॥४४॥

*ajasya janmotpatha-nāśanāya
karmāṇy akartur grahaṇāya puṁsām
nanv anyathā ko 'rhati deha-yogam
paro guṇānām uta karma-tantram*

ajasya—of the unborn; *janma*—appearance; *utpatha-nāśanāya*—for the sake of annihilating the upstarts; *karmāṇi*—works; *akartuḥ*—of one who has nothing to do; *grahaṇāya*—to take up; *puṁsām*—of all persons; *nanu* *anyathā*—otherwise; *kaḥ*—who; *arhati*—may deserve; *deha-yogam*—contact of the body; *parah*—transcendental; *guṇānām*—of the three modes of nature; *uta*—what to speak of; *karma-tantram*—the law of action and reaction.

TRANSLATION

The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?

PURPORT

Īśvarah paramah kṛṣṇah sac-cid-ānanda-vigrahaḥ (*Brahma-saṁhitā*, 5.1): the form of the Lord is eternal, blissful and all-knowing. His so-called birth is therefore an appearance only, like the birth of the sun on the horizon. His birth does not, like that of the living entities, take place under the influence of material nature and the bondage of the reactions of past deeds. His works and activities are independent pastimes and are

not subject to the reactions of material nature. In *Bhagavad-gītā* it is said:

*na māṁ karmāṇi limpanti na me karma-phale sprhā
iti māṁ yo 'bhijānāti karmabhir na sa baddhyate* (Bg. 4.14)

The law of *karma* enacted by the Supreme Lord for the living entities cannot be applicable to Him, nor has the Lord any desire to improve Himself by activities like those of ordinary living beings. Ordinary living beings work for the improvement of their conditional lives. But the Lord is already full of all opulence, all strength, all fame, all beauty, all knowledge and all renunciation. Why should He desire improvement? No one can excel Him in any opulence, and therefore the desire for improvement is absolutely useless for Him. One should always discriminate between the activities of the Lord and those of ordinary living beings. Thus one may come to the right conclusion regarding the Lord's transcendental position. One who can come to the conclusion of the Lord's transcendence can become a devotee of the Lord and can at once be free from all reactions of past deeds. It is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*: The Lord minimizes or nullifies the reactionary influence of the devotees' past deeds. (B.s. 5:54)

The activities of the Lord are to be accepted and relished by all living entities. His activities are to attract the ordinary man towards the Lord. The Lord always acts in favor of the devotees, and therefore ordinary men who are fruitive actors or seekers of salvation may be attracted to the Lord when He acts as protector of the devotees. The fruitive actors can attain their goals by devotional service, and the salvationists can also attain their goal in life by devotional service to the Lord. The devotees neither want the fruitive results of their work nor do they want any kind of salvation. They relish the glorious superhuman activities of the Lord, such as His lifting Govardhana Hill, His killing the demon Pūtanā in infancy, etc. His activities are enacted to attract all kinds of men—*karmīs*, *jñānīs* and *bhaktas*. Because He is transcendental to all laws of *karma*, there is no possibility of His accepting a form of *māyā* as is forced on the ordinary living entities who are bound by the actions and reactions of their own deeds.

The secondary purpose of His appearance is to annihilate the upstart *asuras* and to stop the nonsense of atheistic propaganda by less intelligent persons. By the Lord's causeless mercy, the *asuras* who are killed personally by the Personality of Godhead get salvation. The meaningful

appearance of the Lord is always distinct from ordinary birth. Even the pure devotees have no connection with the material body, and certainly the Lord, who appears as He is, in His *sac-cid-ānanda* form, is not limited by a material form.

TEXT 45

तस्य प्रपाण्नाखिलोकपाना-
वस्थितानामनुशासने स्वे ।
अर्थाय जातस्य यदुष्वजस्य
वर्तां सखे कीर्तय तीर्थकीर्तेः ॥४५॥

*tasya prapannākhila-loka-pānām
avasthitānām anuśāsane sve
arthāya jātasya yaduṣv ajasya
vārtām sakhe kīrtaya tīrtha-kīrteḥ*

tasya—His; *prapanna*—surrendered; *akhila-loka-pānām*—all rulers of the entire universe; *avasthitānām*—situated in; *anuśāsane*—under the control of; *sve*—own self; *arthāya*—for the interest of; *jātasya*—of the born; *yaduṣu*—in the family of the Yadus; *ajasya*—of the unborn; *vārtām*—topics; *sakhe*—O my friend; *kīrtaya*—please narrate; *tīrtha-kīrteḥ*—of the Lord, whose glories are chanted in the places of pilgrimage.

TRANSLATION

O my friend, please, therefore, chant the glories of the Lord, who is meant to be glorified in the places of pilgrimage. He is unborn, and yet He appears by His causeless mercy upon the surrendered rulers of all parts of the universe. Only for their interest did He appear in the family of His unalloyed devotees, the Yadus.

PURPORT

There are innumerable rulers all over the universe in different varieties of planets: the sun-god in the sun planet, the moon-god in the moon planet, Indra in the heavenly planet, Vāyu, Varuṇa, and those in the Brahmaloka planet where Lord Brahmā is living. All are obedient servants of the Lord. Whenever there is any trouble in the administration of the innumerable planets in different universes, the rulers pray for an

appearance, and the Lord appears. The *Bhāgavatam* has already confirmed this in the following verse:

ete cāṁśa-kalāḥ purīṣah kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam mṛdayanti yuge yuge (Bhāg. 1.3.28)

In every millennium, whenever there is any trouble for the obedient rulers, the Lord appears. He also appears for the sake of His pure unalloyed devotees. The surrendered rulers and the pure devotees are always strictly under the control of the Lord, and they are never disobedient to the desires of the Lord. The Lord is therefore always attentive to them.

The purpose of pilgrimages is to remember the Lord constantly, and therefore the Lord is known as *tīrtha-kīrti*. The purpose of going to a place of pilgrimage is to get the chance to glorify the Lord. Even today, although times have changed, there are still pilgrimage sites in India. For example, in Mathurā and Vṛndāvana, where we had a chance to stay, people are awake from early in the morning at 4 A.M. up until nighttime and are constantly engaged, some way or other, in chanting the holy glories of the Lord. The beauty of such a pilgrimage site is that automatically one remembers the holy glories of the Lord. His name, fame, quality, form, pastimes and entourage are all identical to the Lord, and therefore chanting the glories of the Lord invokes the personal presence of the Lord. Anytime or anywhere pure devotees meet and chant the glories of the Lord, the Lord is present without any doubt. It is said by the Lord Himself that He always stays where His pure devotees chant His glories.

Thus end the *Bhaktivedanta purports of the Third Canto, First Chapter, of the Śrīmad-Bhāgavatam*, entitled "Questions by Vidura."

CHAPTER TWO

Remembrance of Lord Kṛṣṇa

TEXT 1

श्रीद्युक्त उवाच
इति माग्नवतः पृष्ठः क्षत्रा वार्ता प्रियाश्रयाम् ।
प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात्सारितेष्वरः ॥ १ ॥

śrī śuka uvāca
iti bhāgavataḥ pr̄ṣṭaḥ
kṣattrā vārtām priyāśrayām
prativaktum na cotseha
autkāṇṭhyāt smāriteśvarah

śrī śukah uvāca—Śrī Śukadeva said; iti—thus; *bhāgavataḥ*—the great devotee; *pr̄ṣṭaḥ*—being asked; *kṣattrā*—by Vidura; *vārtām*—message; *priyāśrayām*—regarding the dearest; *prativaktum*—to reply; *na*—not; *ca*—also; *utsehe*—became eager; *autkāṇṭhyāt*—by excessive anxiety; *smārita*—remembrance; *īśvarah*—the Lord.

TRANSLATION

Śrī Śukadeva Gosvāmī said: When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest [Lord Kṛṣṇa], Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.

TEXT 2

यः पञ्चाहायनो मात्रा प्रातराश्याय याचितः ।
तम्भैच्छद्रुचयन् यस्य सपर्या धालीलया ॥ २ ॥

yah pañca-hāyano mātrā
prātarāśāya yācitah
tan naicchad racayan yasya
saparyām bāla-lilayā

yah—one who; pañca—five; hāyanah—years old; mātrā—by his mother; prātarāśāya—for breakfast; yācitah—called for; tat—that; na—not; aicchat—liked; racayan—playing; yasya—whose; saparyām—service; bāla-lilayā—childhood.

TRANSLATION

He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.

PURPORT

From his very birth, Uddhava was a natural devotee of Lord Kṛṣṇa, or a *nitya-siddha*, a liberated soul. From natural instinct he used to serve Lord Kṛṣṇa, even in his childhood. He used to play with dolls in the form of Kṛṣṇa, he would serve the dolls by dressing, feeding and worshiping them, and thus he was constantly absorbed in the play of transcendental realization. These are the signs of an eternally liberated soul. An eternally liberated soul is a devotee of the Lord who never forgets Him. Human life is meant for reviving one's eternal relation with the Lord, and all religious injunctions are meant for awakening this dormant instinct of the living entity. The sooner this awakening is brought about, the quicker the mission of human life is fulfilled. In a good family of devotees, the child gets the opportunity to serve the Lord in many ways. A soul who is already advanced in devotional service has the opportunity to take birth in such an enlightened family. This is confirmed in the *Bhagavad-gītā* (6.41). *Śucinām śrīmatām gehe yoga-bhraṣṭo 'bhi jāyate*: even the fallen devotee gets the opportunity to take his birth in the family of a well-situated *brāhmaṇa* or in a rich, well-to-do mercantile family. In both these families there is a good opportunity to revive one's sense of God consciousness automatically because particularly in these families the worship of Lord Kṛṣṇa is regularly performed and the child gets the opportunity to imitate the process of worship called *arcanā*.

The *pāñcarātrikī* formula for training persons in devotional service is temple worship, whereby the neophytes get the opportunity to learn devotional service to the Lord. Mahārāja Parīkṣit also used to play with

Kṛṣṇa dolls in his childhood. In India the children in good families are still given dolls of the Lord like Rāma and Kṛṣṇa, or sometimes the demigods, so that they may develop the aptitude of service to the Lord. By the grace of the Lord we were given the same opportunity by our parents, and the beginning of our life was based on this principle.

TEXT 3

स कथं सेवया तस्य कालेन जरसं गतः ।
पृष्ठो वार्ता प्रतिब्रूयाद्वर्तुः पादमनुस्मर ॥ ३ ॥

sa katham sevayā tasya
kālena jarasam gataḥ
pṛṣṭo vārtām pratibrūyād
bhartuḥ pādāv anusmaran

sah—Uddhava; katham—how; sevayā—by such service; tasya—his; kālena—in course of time; jarasam—invalidity; gataḥ—undergone; pṛṣṭah—asked for; vārtām—message; pratibrūyāt—just to reply; bhartuḥ—of the Lord; pādāu—His lotus feet; anusmaran—remembering.

TRANSLATION

Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him.

PURPORT

Transcendental service to the Lord is not mundane. The service attitude of the devotee gradually increases and never becomes slackened. Generally, in old age a person is allowed retirement from mundane service. But in the transcendental service of the Lord there is no retirement at all; on the contrary, the service attitude increases more and more with the progress of age. In the transcendental service there is no satiation, and therefore there is no retirement. Materially, when a man becomes tired by rendering service in his physical body, he is allowed retirement, but in the transcendental service there is no feeling of fatigue because it is spiritual service and is not on the bodily plane. Service on the bodily plane dwindles as the body grows older, but the spirit is never old, and therefore on the spiritual plane the service is never tiresome.

Uddhava undoubtedly became old, but that does not mean that his spirit became old. His service attitude matured on the transcendental

plane, and therefore as soon as he was questioned by Vidura about Lord Kṛṣṇa, he at once remembered his Lord by reference to the context and forgot himself on the physical plane. That is the sign of pure devotional service to the Lord, as will be explained later on (*lakṣaṇam bhakti-yogasya*, etc.) in Lord Kapila's instruction to His mother Devahūti.

TEXT 4

स मुहूर्मधूर्णी दृष्ट्याऽप्यसुघया भृशम् ।
तीव्रेण मक्तियोगेन निमग्नः साधु निर्वृतः ॥ ४ ॥

sa muhūrtam abhūt tūṣṇīm
krṣṇāṅghri sudhayā bhr̄śam
tīvreṇa bhakti-yogena
nimagnah sādhu nirvṛtah

sah—Uddhava; *muhūrtam*—for a moment; *abhūt*—became; *tūṣṇīm*—dead silent; *krṣṇāṅghri*—lotus feet of the Lord; *sudhayā*—by the nectar; *bhr̄śam*—well matured; *tīvreṇa*—by very strong; *bhakti-yogena*—devotional service; *nimagnah*—absorbed in; *sādhu*—good; *nirvṛtah*—fully in love.

TRANSLATION

For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.

PURPORT

On the inquiry by Vidura about Kṛṣṇa, Uddhava appeared to be awakened from slumber. He appeared to regret that he had forgotten the lotus feet of the Lord. Thus he again remembered the lotus feet of the Lord and remembered all his transcendental loving service unto Him, and by so doing he felt the same ecstasy that he used to feel in the presence of the Lord. Because the Lord is absolute, there is no difference between His remembrance and His personal presence. Thus Uddhava remained completely silent for a moment, but then he appeared to be going deeper and deeper into ecstasy. Feelings of ecstasy are displayed by highly advanced devotees of the Lord. There are eight kinds of transcendental changes in the body—tears, shivering of the body, perspiration, restlessness, throbbing, choking of the throat, etc.—and all were manifested by Uddhava in the presence of Vidura.

TEXT 5

पुलकोद्भिन्नसर्वाङ्गे मुञ्चन्मीलदृशा शुचः ।
पूर्णार्थे लक्षितस्तेन स्नेहप्रसरसंच्छुतः ॥ ५ ॥

pulakodbhinna-sarvāṅgo
muñcan mīlād-dṛśā śucāḥ
pūrṇārtho lakṣitās tēna
sneha-prasara-samplutāḥ

pulaka-udbhinna—bodily changes of transcendental ecstasy; *sarvāṅgah*—every part of the body; *muñcan*—smearing; *mīlād*—opening; *dṛśā*—by the eyes; *śucāḥ*—tears of grief; *pūrṇārthaḥ*—complete achievement; *lakṣitāḥ*—thus observed; *tēna*—by Vidura; *sneha-prasara*—extensive love; *samplutāḥ*—thoroughly assimilated.

TRANSLATION

It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.

PURPORT

The symptoms of the highest order of devotional life were observed by Vidura, an experienced devotee of the Lord, and he confirmed Uddhava's perfectional stage of love of Godhead. Ecstatic bodily changes are manifested from the spiritual plane and are not artificial expressions developed by practice. There are three different stages of development in devotional service. The first stage is that of following the regulative principles prescribed in the codes of devotional service, the second stage is that of assimilation and realization of the steady condition of devotional service, and the last stage is that of ecstasy symptomized by transcendental bodily expression. The nine different modes of devotional service, such as hearing, chanting, and remembering, are the beginning of the process. By regular hearing of the glories and pastimes of the Lord, the impurities in the student's heart begin to be washed off. The more one is cleansed of impurities, the more one becomes fixed in devotional service. Gradually the activities take the forms of steadiness, firm faith, taste, realization and assimilation, one after another. These different stages of gradual development increase love of God to the highest stage, and in the highest stage

there are still more symptoms, such as affection, anger and attachment, gradually rising in exceptional cases to the *mahā-bhāva* stage, which is generally not possible for the living entities. All these were manifested by Lord Śrī Caitanya Mahāprabhu, the personification of love of God.

In the *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Gosvāmī, the chief disciple of Lord Śrī Caitanya Mahāprabhu, these transcendental symptoms displayed by pure devotees like Uddhava are systematically described. We have written a summary study of *Bhakti-rasāmṛta-sindhu* entitled *The Nectar of Devotion*, and one may consult this book for more detailed information on the science of devotional service.

TEXT 6

सनकैर्भगवलोकान्त्वलोकं पुनरागतः ।
विमृज्य नेत्रे विदुरं प्रत्याहोद्धव उत्सयन् ॥ ६ ॥

śanakair bhagaval-lokān
nrlokam punar āgataḥ
vimṛjya netre viduram
pratyāhoddhava utsmayan

śanakaiḥ—a little after; *bhagavat*—the Lord; *lokāt*—from the abode; *nrlokam*—the planet of the human beings; *punaḥ āgataḥ*—coming again; *vimṛjya*—wiping; *netre*—eyes; *viduram*—unto Vidura; *pratya*—in affection; *āha*—said; *uddhavaḥ*—Uddhava; *utsmayan*—by all those remembrances.

TRANSLATION

The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood.

PURPORT

When Uddhava was fully absorbed in the transcendental ecstasy of love of God, he actually forgot all about the external world. The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body, which apparently belongs to this world. The pure devotee is not exactly on the bodily plane, since he is absorbed in the transcendental thought of the Supreme. When Uddhava wanted to speak to Vidura, he came down from the abode of the Lord, Dvārakā, to the material plane of human beings. Even though a pure devotee is present on this mortal planet, he is here in relation to the Lord for engagement in transcendental

loving service, and not for any material cause. A living entity can live either on the material plane or in the transcendental abode of the Lord, in accordance with his existential condition. The conditional changes of the living entity are explained in the *Caitanya-caritāmṛta* in the instructions given to Śrīla Rūpa Gosvāmī by Lord Śrī Caitanya: “The living entities all over the universes are enjoying the effects of the respective fruitive results of their own work, life after life. Out of all of them, some may be influenced by the association of pure devotees and thus get the chance to execute devotional service by attainment of taste. This taste is the seed of devotional service, and one who is fortunate enough to have received such a seed is advised to sow it in the core of his heart. As one cultivates a seed by pouring water to fructify it, similarly the seed of devotional service sown in the heart of the devotee may be cultured by pouring water in the form of hearing and chanting of the holy name and pastimes of the Lord. The creeper of devotional service, so nourished, gradually grows, and the devotee, acting as a gardener, goes on pouring the water of constant hearing and chanting. The creeper of devotional service gradually grows so high that it passes through the entire material universe and enters into the spiritual sky, growing still higher and higher until it reaches the planet of Goloka Vṛndāvana. The devotee gardener is in touch with the abode of the Lord even from the material plane by dint of performing devotional service to the Lord simply by hearing and chanting. As a creeper takes shelter of another, stronger tree, similarly the creeper of devotional service, nourished by the devotee, takes shelter of the lotus feet of the Lord and thus becomes fixed. When the creeper is fixed, then the fruit of the creeper comes into existence, and the gardener who nourished it is able to enjoy this fruit of love, and his life becomes successful.” That Uddhava attained this stage is evident from his dealings. He could simultaneously reach the supreme planet and still appear in this world.

TEXT 7

उद्धव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह ।
किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् ॥ ७ ॥

uddhava uvāca
kṛṣṇa-dyumaṇi-nimloce
gīrṇeṣv ajagareṇa ha
kim nu nah kuśalam brūyāṁ
gata-śrīṣu gṛheṣv aham

śī uddhavaḥ uvāca—Śrī Uddhava said; kṛṣṇa-dyumāṇi—the Kṛṣṇa sun; nimloce—having set; gīrṇeṣu—being swallowed; ajagareṇa—by the great snake; ha—in the past; kim—what; nu—else; nah—our; kuśalam—welfare; brūyām—may I say; gata—gone away; śrīṣu-ṛgheṣu—in the house; aham—I.

TRANSLATION

Śrī Uddhava said: My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare?

PURPORT

The disappearance of the Kṛṣṇa sun may be explained as follows, according to the commentary of Śrīla Viśvanātha Cakravartī Ṭhākur. Vidura was struck with great sorrow when he got the hint of the annihilation of the great Yadu dynasty as well as his own family, the Kuru dynasty. Uddhava could understand the grief of Vidura, and therefore he first of all wanted to sympathize with him by saying that after the sunset everyone is in darkness. Since the entire world was merged in the darkness of grief, neither Vidura nor Uddhava nor anyone else could be happy. Uddhava was as much aggrieved as Vidura, and there was nothing further to be said about their welfare.

The comparison of Kṛṣṇa to the sun is very appropriate. As soon as the sun sets, darkness automatically appears. But the darkness experienced by the common man does not affect the sun itself either at the time of sunrise or of sunset. Lord Kṛṣṇa's appearance and disappearance are exactly like that of the sun. He appears and disappears in innumerable universes, and as long as He is present in a particular universe there is all transcendental light in that universe, but the universe from which He passes away is put into darkness. His pastimes, however, are everlasting. The Lord is always present in some universe, just as the sun is present either in the eastern or the western hemisphere. The sun is always present either in India or in America, but when the sun is present in India, the American land is in darkness, and when the sun is present in America, the Indian hemisphere is in darkness.

As the sun appears in the morning and gradually rises up to the meridian and then again sets in one hemisphere while simultaneously rising in the other, so Lord Kṛṣṇa's disappearance in one universe and the beginning of His different pastimes in another take place simultaneously. As soon as one pastime is finished here, it is manifested in another universe. And thus His *nitya-līlā* or eternal pastimes are going on without

ending. As the sunrise takes place once in twenty-four hours, similarly the pastimes of Lord Kṛṣṇa take place in a universe once in a daytime of Brahmā, the account of which is given in the *Bhagavad-gītā* as 4,300,000,000 solar years. But wherever the Lord is present, all His different pastimes as described in the revealed scriptures take place at regular intervals.

As at sunset the snakes become powerful, thieves are encouraged, ghosts become active, the lotus becomes disfigured and the *cakravākī* laments, so with the disappearance of Lord Kṛṣṇa, the atheists feel enlivened, and the devotees become sorry.

TEXT 8

दुर्भगो वत् लोकोऽयं यदवो नितरामपि ।
ये संवसन्तो न विदुर्हर्ति मीना इवोद्दुपम् ॥८॥

*durbhago bata loko 'yam
yadavo nitarām api
ye saṁvasantaḥ na vidur
harim mīnā ivodupam*

durbhagaḥ—unfortunate; bata—certainly; lokah—universe; ayam—this; yadavaḥ—the Yadu dynasty; nitarām—more specifically; api—also; ye—those; saṁvasantaḥ—living together; na—did not; viduh—understand; harim—the Personality of Godhead; mīnāḥ—the fishes; iva udupam—like the moon.

TRANSLATION

This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they could not identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon.

PURPORT

Uddhava lamented for the unfortunate persons of the world who could not recognize Lord Śrī Kṛṣṇa in spite of seeing all His transcendental godly qualities. From the very beginning of His appearance within the prison bars of King Kaṁsa up to His *mauṣala-līlā*, although He exhibited His potencies as the Personality of Godhead in the six opulences of wealth, strength, fame, beauty, knowledge and renunciation, the foolish persons of the world could not understand that He was the Supreme Lord. Foolish persons might have thought Him an extraordinary historical figure because

they had no intimate touch with the Lord, but more unfortunate were the family members of the Lord, the members of the Yadu dynasty, who were always in company with the Lord but were unable to recognize Him as the Supreme Personality of Godhead. Uddhava lamented his own fortune also because although he knew Kṛṣṇa to be the Supreme Personality of Godhead, he could not properly use the opportunity to render devotional service to the Lord. He regretted everyone's misfortune, including his own. The pure devotee of the Lord thinks himself most unfortunate. That is due to excessive love for the Lord and is one of the transcendental perceptions of *viraha*, the suffering of separation.

It is learned from the revealed scriptures that the moon was born from the milk ocean. There is a milk ocean in the upper planets, and there Lord Viṣṇu, who controls the heart of every living being as Paramātmā (the Supersoul), resides as the Kṣīrodakaśāyī Viṣṇu. Those who do not believe in the existence of the ocean of milk because they have experience only of the salty water in the ocean should know that the world is also called the *Go*, which means the cow. The urine of a cow is salty, and according to Āyurvedic medicine, the cow's urine is very effective in treating patients suffering from liver trouble. Such patients may not have any experience of the cow's milk because milk is never given to liver patients. But the liver patient may know that the cow has milk also, although he has never tasted it. Similarly, men who have experience only of this tiny planet where the salt-water ocean exists may take information from the revealed scriptures that there is also an ocean of milk, although we have never seen it. From this ocean of milk the moon was born, but the fish in the milk ocean could not recognize that the moon was not another fish and was different from them. The fish took the moon to be one of them or maybe something illuminating, but nothing more. The unfortunate persons who do not recognize Lord Kṛṣṇa are like such fish. They take Him to be one of them, although a little extraordinary in opulence, strength, etc. The *Bhagavad-gītā* confirms such foolish persons to be most unfortunate: *avajānanti mām mūḍhā mānuṣīm tanum āśritam*. (Bg. 9.11)

TEXT 9

इन्द्रियाः पुरुषौदा एकारामाश्च सात्वताः ।
सात्वतामृषभं सर्वे यत्तासमर्पसन् ॥ ९ ॥

*iṅgīta-jñāḥ puru-praudhā
ekārāmāś ca sātvatāḥ
sātvatām ṛṣabham sarve
bhūtāvāsam amāṁsata*

iṅgīta-jñāḥ—expert in psychic study; *puru-praudhāḥ*—highly experienced; *eka*—one; *ārāmāḥ*—relaxation; *ca*—also; *sātvatāḥ*—devotees, or own men; *sātvatām ṛṣabham*—head of the family; *sarve*—all; *bhūta-āvāsam*—all-pervading; *amāṁsata*—could think.

TRANSLATION

The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were able to know Him as the one Supreme who dwells everywhere.

PURPORT

In the *Vedas* it is said that the Supreme Lord or the Paramātmā cannot be understood simply by the strength of one's erudition or power of mental speculation: *nāyam ātmā pravacanena labhyo/ na medhayā na bahūnā śrutenā*. He can be known only by one who has the mercy of the Lord. The Yādavas were all exceptionally learned and experienced, but in spite of their knowing the Lord as the one who lives in everyone's heart, they could not understand that He is the original Personality of Godhead. This lack of knowledge was not due to their insufficient erudition, but it was due to their misfortune. In Vṛndāvana, however, the Lord was not even known as the Paramātmā because the residents of Vṛndāvana were pure unconventional devotees of the Lord and could only think of Him as their object of love. They did not know that He is the Personality of Godhead. The Yadus or the residents of Dvārakā, however, could know Lord Kṛṣṇa as Vāsudeva or the Supersoul living everywhere, but not as the Supreme Lord. As scholars of the *Vedas*, they verified the Vedic hymns: “*eko devah* . . .” “*sarva-bhūtādhivāsah* . . .” “*antaryāmi* . . .” and “*vṛṣṇīnāṁ para-devatā* . . .” The Yadus, therefore, accepted Lord Kṛṣṇa as the Supersoul incarnated in their family, and not more than that.

TEXT 10

देवस्य मायया स्पृष्टा ये चान्यदसदाश्रिताः ।
भ्राम्यते धीर्न तद्वाच्यैरात्मन्युत्सात्मनो हरौ ॥१०॥

*devasya māyayā spṛṣṭā
ye cānyad asad āśritāḥ
bhramyate dhīr na tad vākyair
ātmany upatāmano harau*

devasya—of the Personality of Godhead; *māyayā*—by the influence of external energy; *spr̄ṣṭāḥ*—infected; *ye*—all those; *ca*—and; *anyat*—others; *asat*—illusory; *āśitāḥ*—being taken to; *bhrāmyate*—bewilder; *dhīḥ*—intelligence; *na*—not; *tat*—that; *vākyaiḥ*—by those words; *ātmani*—in the Supreme Self; *uptātmanāḥ*—surrendered souls; *harau*—unto the Lord.

TRANSLATION

Under no circumstances can the words of persons who are bewildered by the illusory energy of the Lord deviate the intelligence of those who are completely surrendered souls.

PURPORT

Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead according to all the evidences of the *Vedas*. He is accepted by all *ācāryas*, including Śrīpada Śāṅkarācārya. But when He was present in the world, different classes of men accepted Him differently, and therefore their calculations of the Lord were also different. Generally, persons who had faith in the revealed scriptures accepted the Lord as He is, and all of them merged into great bereavement when the Lord disappeared from the world. In the First Canto we have already discussed the lamentation of Arjuna and Yudhiṣṭhīra, to whom the disappearance of Lord Kṛṣṇa was almost intolerable up to the end of their lives.

The Yādavas were only partially cognizant of the Lord, but they are also glorious because they had the opportunity to associate with the Lord, who acted as the head of their family, and they also rendered the Lord intimate service. The Yādavas and other devotees of the Lord are different from those who wrongly calculated Him to be an ordinary human personality. Such persons are certainly bewildered by the illusory energy. They are hellish and are envious of the Supreme Lord. The illusory energy acts very powerfully on them because in spite of their elevated mundane education, such persons are faithless and are infected by the mentality of atheism. They are always very eager to establish that Lord Kṛṣṇa was an ordinary man who was killed by a hunter due to His many impious acts in plotting to kill the sons of Dhṛitarāṣṭra and Jarāsandha, the demonic kings of the earth. Such persons have no faith in the statement of the *Bhagavad-gītā* that the Lord is unaffected by the reactions of work: *na māṁ tāni dharmāṇi limpanti*. According to the atheistic point of view, Lord Kṛṣṇa's family, the Yadu dynasty, was vanquished due to being cursed by the *brāhmaṇas* for the sins committed by Kṛṣṇa in killing the sons of Dhṛitarāṣṭra, etc. All these blasphemies do not touch the heart of the

devotees of the Lord because they know perfectly well what is what. Their intelligence regarding the Lord is never disturbed. But those who are disturbed by the statements of the *asuras* are also condemned. That is what Uddhava meant in this verse.

TEXT 11

प्रदर्श्य अतपा तपासम् विद्युत्सद्यां नृणाम् ।
आदायान्तरथाय स्तु स्वविम्बं लोकलोकनम् ॥११॥

pradarśyātaptā-tapasām
avitṛpta-dṛśām nṛṇām
ādāyāntar adhād yas tu .
sva-bimbam loka-lokanam

pradarśya—by exhibiting; *atapta*—without undergoing; *tapasām*—penances; *avitṛpta-dṛśām*—without fulfillment of vision; *nṛṇām*—of persons; *ādāya*—taking; *antaḥ*—disappearance; *adhād*—performed; *yaḥ*—who; *tu*—but; *sva-bimbam*—His own form; *loka-lokanam*—public vision.

TRANSLATION

Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.

PURPORT

In this verse the word *avitṛpta-dṛśām* is most significant. The conditioned souls in the material world are all trying to satisfy their senses in various ways, but they have failed to do so because it is impossible to be satisfied by such efforts. The example of the fish on land is very appropriate. If one takes a fish from the water and puts it on the land, it cannot be made happy by any amount of offered pleasure. The spirit soul can be happy only in the association of the supreme living being, the Personality of Godhead, and nowhere else. The Lord, by His unlimited causeless mercy, has innumerable *Vaikuṇṭha* planets in the *brahmajyoti* sphere of the spiritual world, and in that transcendental world there is an unlimited arrangement for the unlimited pleasure of the living entities.

The Lord Himself comes to display His transcendental pastimes, typically represented at *Vṛndāvana*, *Mathurā* and *Dvārakā*. He appears just to attract the conditioned souls back to Godhead, back home to the

eternal world. But for want of sufficient piety, the onlookers are not attracted by such pastimes of the Lord. In *Bhagavad-gītā* it is said that only those who have completely surpassed the way of sinful reaction can engage themselves in the transcendental loving service of the Lord. The entire Vedic way of ritualistic performances is to put every conditioned soul on the path of piety. By strict adherence to the prescribed principles for all orders of social life, one can attain the qualities of truthfulness, control of the mind, control of the senses, forbearance, etc., and can be elevated to the plane of rendering pure devotional service to the Lord. Only by such a transcendental vision are one's material hankerings fully satisfied.

When the Lord was present, persons who were able to satisfy their material hankerings by seeing Him in true perspective were thus able to go back with Him to His kingdom. But those persons who were unable to see the Lord as He is remained attached to material hankerings and were not able to go back home, back to Godhead. When the Lord passed beyond the vision of all, He did so in His original eternal form, as stated in this verse. The Lord left in His own body; He did not leave His body as is generally misunderstood by the conditioned souls. This statement defeats the false propaganda of the faithless nondevotees that the Lord passed away like an ordinary conditioned soul. The Lord appeared in order to release the world from the undue burden of the nonbelieving *asuras*, and after doing this, He disappeared from the world's eyes.

TEXT 12

यन्मर्त्यलीलौपयिकं स्वयोग-
मायाबलं दर्शयता गृहीतम् ।
विस्मापनं स्वस्य च सौभगद्देः
परं पदं भूषणभूषणाङ्गम् ॥१२॥

yan martya līlau-payikam sva-yoga-
māyā-balam darśayatā gr̄hitam
vismāpanam svasya ca saubhagarddheḥ
param padam bhūṣaṇa-bhūṣaṇāṅgam

yat—His eternal form; *martya*—mortal world; *līlau-payikam*—just suitable for the pastimes; *sva-yoga-māyā-balām*—potency of the internal energy; *darśayatā*—for manifestation; *gr̄hitam*—discovered; *vismāpanam*—wonderful; *svasya*—of His own; *ca*—and; *saubhagarddheḥ*—of the opulent; *param*—

supreme; *padam*—ultimate stand; *bhūṣaṇa*—ornament; *bhūṣaṇāṅgam*—of the ornaments.

TRANSLATION

The Lord appeared in the mortal world by His internal potency, *yoga-māyā*. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of *Vaikuṇṭha*. Thus His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments.

PURPORT

In conformity with the Vedic hymns (*nityo nityānām cetanaś cetanānām*), the Personality of Godhead is more excellent than all other living beings within all the universes in the material world. He is the chief of all living entities; no one can surpass Him or be equal to Him in wealth, strength, fame, beauty, knowledge or renunciation. When Lord Kṛṣṇa was within this universe, He seemed to be a human being because He appeared in a manner just suitable for His pastimes in the mortal world. He did not appear in human society in His *Vaikuṇṭha* feature with four hands because that would not have been suitable for His pastimes. But in spite of His appearing as a human being, no one was or is equal to Him in any respect in any of the six different opulences. Everyone is more or less proud of his opulence in this world, but when Lord Kṛṣṇa was in human society, He excelled all His contemporaries within the universe.

When the Lord's pastimes are visible to the human eye, they are called *prakaṭa*, and when they are not visible they are called *aprakaṭa*. In fact, the Lord's pastimes never stop, just as the sun never leaves the sky. The sun is always in its right orbit in the sky, but it is sometimes visible and sometimes invisible to our limited vision. Similarly, the pastimes of the Lord are always current in one universe or another, and when Lord Kṛṣṇa disappeared from the transcendental abode of *Dvārakā*, it was simply a disappearance from the eyes of the people there. It should not be misunderstood that His transcendental body, which is just suitable for the pastimes in the mortal world, is in any way inferior to His different expansions in the *Vaikuṇṭhalokas*. His body manifested in the material world is transcendental par excellence in the sense that His pastimes in the mortal world excel His mercy displayed in the *Vaikuṇṭhalokas*. In the *Vaikuṇṭhalokas* the Lord is merciful toward the liberated or *nitya-mukta* living entities, but in His pastimes in the mortal world He is merciful even

to the fallen souls who are *nitya-baddha* or conditioned forever. The six excellent opulences which He displayed in the mortal world by the agency of His internal potency, *yoga-māyā*, are rare even in the Vaikuṇṭhalokas. All His pastimes were manifested not by the material energy but by His spiritual energy. The excellence of His *rāsa-līlā* at Vṛndāvana and His householder life with 16,000 wives is wonderful even for Nārāyaṇa in Vaikuṇṭha and is certainly so for other living entities within this mortal world. His pastimes are wonderful even for other incarnations of the Lord, such as Śrī Rāma, Nṛsiṁha and Varāha. His opulence was so superexcellent that His pastimes were adored even by the Lord of Vaikuṇṭha, who is not different from Lord Kṛṣṇa Himself.

TEXT 13

यद्दर्मसूनोर्बत् राजस्ये
निरीश्य द्रक्स्वस्त्ययनं त्रिलोकः ।
कात्स्न्येन चाद्येह गतं विधातु-
र्वाक्सृतौ कौशलमित्यमन्यत ॥१३॥

yad-dharma-sūnor bata rājasūye
nirikṣya drk-svastyayanam tri-lokah
kārtsnyena cādyeha gatam vidhātū
arvāk-sṛtau kauśalam ity amanyata

yat—which; *dharma-sūnoḥ*—of Mahārāja Yudhiṣṭhīra; *bata*—certainly; *rājasūye*—in the arena of the Rājasūya sacrifice; *nirikṣya*—by observing; *drk*—sight; *svastyayanam*—pleasing; *tri-lokah*—the three worlds; *kārtsnyena*—in sum total; *ca*—thus; *adya*—today; *iha*—within the universe; *gatam*—surpassed; *vidhātūḥ*—of the creator (Brahmā); *arvāk*—recent mankind; *sṛtau*—in the material world; *kauśalam*—dexterity; *iti*—thus; *amanyata*—contemplated.

TRANSLATION

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhīra. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.

Text 14]

Remembrance of Lord Kṛṣṇa

PURPORT

There was nothing comparable to the bodily features of Lord Kṛṣṇa when He was present in this world. The most beautiful object in the material world may be compared to the blue lotus flower or the full moon in the sky, but even the lotus flower and the moon were defeated by the beauty of the bodily features of Lord Kṛṣṇa, and this was certified by the demigods, the most beautiful living creatures in the universe. The demigods thought that Lord Kṛṣṇa, like themselves, was also created by Lord Brahmā, but in fact Brahmā was created by Lord Kṛṣṇa. It was not within the power of Brahmā to create the transcendental beauty of the Supreme Lord. No one is the creator of Kṛṣṇa; rather, He is the creator of everyone. As He says in *Bhagavad-gītā*, *ahaṁ sarvasya prabhavo mattaḥ sarvam pravartate*. (Bg. 10.8)

TEXT 14

यशानुरागाद्वत्तहासरास-
लीलावलोकप्रतिलभ्यमानाः ।
व्रजस्त्रियो दग्मित्तुप्रवृत्त-
धियोज्जतस्युः किल कृत्यशेषाः ॥१४॥

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ
vraja-striyo dṛghbir anupravṛttta-
dhiyo 'vatasthuh kila kṛtya-śeṣāḥ

yasya—whose; *anurāga*—attachment; *pluta*—enhanced by; *hāsa*—laughter; *rāsa*—humors; *līlā*—pastimes; *avaloka*—glancing; *pratilabdha*—obtained thereof; *mānāḥ*—anguished; *vraja-striyāḥ*—damsels of Vraja; *dṛghbhiḥ*—with the eyes; *anupravṛtta*—following; *dhiyāḥ*—by intelligence; *avatasthuh*—sat silently; *kila*—indeed; *kṛtya-śeṣāḥ*—without finishing household duties.

TRANSLATION

The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.

PURPORT

In His boyhood at Vṛndāvana, Lord Kṛṣṇa was notorious as a teasing friend in transcendental love to all the girls His age. His love for them was so intense that there is no comparison to that ecstasy, and the damsels of Vraja were so much attached to Him that their affection excelled that of the great demigods like Brahmā and Śiva. Lord Kṛṣṇa finally admitted His defeat before the transcendental affection of the *gopīs* and declared that He was unable to repay them for their unalloyed affection. Although the *gopīs* were seemingly anguished by the Lord's teasing behavior, when Kṛṣṇa would leave them they could not tolerate the separation and used to follow Him with their eyes and minds. They were so stunned by the situation that they could not finish their household duties. No one could excel Him even in the dealing of love exchanged between boys and girls. It is said in the revealed scriptures that Lord Kṛṣṇa personally never goes beyond the boundary of Vṛndāvana. He remains there eternally because of the transcendental love of the inhabitants. Thus even though He is not visible at present, He is not away from Vṛndāvana for a moment.

TEXT 15

स्वान्तरुपेष्वितरैः स्वरूपै-
रभ्यर्यमानेष्वनुकम्पितात्मा ।
परावरेशो महदंशयुक्तो
द्यजोऽपि जातो भगवान् यथामिः ॥१५॥

sva-śānta-rūpeṣu itaraiḥ sva-rūpāiḥ
abhyārdyamāneṣu anukampitātmā
parāvaraśo mahad-āṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgnih

sva-śānta-rūpeṣu—unto the peaceful devotees of the Lord; *itaraiḥ*—others, nondevotees; *sva-rūpāiḥ*—according to their own modes of nature; *abhyārdyamāneṣu*—being harrassed by; *anukampita-ātmā*—the all-compassionate Lord; *parāvara*—spiritual and material; *īśaḥ*—controller; *mahaṭ-āṁśa-yuktaḥ*—accompanied by the plenary portion of *mahaṭ-tattva*; *hi-*certainly; *ajah*—the unborn; *api*—although; *jātaḥ*—be born; *bhagavān*—the Personality of Godhead; *yathā*—as if; *agnih*—the fire.

TRANSLATION

The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the *mahaṭ-tattva*.

PURPORT

The devotees of the Lord are by nature peaceful because they have no material hankering. A liberated soul has no hankering, and therefore he has no lamentation. One who wants to possess also laments when he loses his possession. Devotees have no hankering for material possessions and no hankering for spiritual salvation. They are situated in the transcendental loving service of the Lord as a matter of duty, and they do not mind where they are or how they have to act. *Karmīs*, *jñānīs* and *yogīs* all hanker to possess some material or spiritual assets. *Karmīs* want material possessions, *jñānīs* and *yogīs* want spiritual possessions, but devotees do not want any material or spiritual assets. They want only to serve the Lord anywhere in the material or spiritual worlds that the Lord desires, and the Lord is always specifically compassionate towards such devotees.

The *karmīs*, *jñānīs* and *yogīs* have their particular mentalities in the modes of nature, and therefore they are called *itara* or nondevotees. These *itaras*, including even the *yogīs*, sometimes harass the devotees of the Lord. Durvāsā Muni, a great *yogī*, harassed Mahārāja Ambarīṣa because the latter was a great devotee of the Lord. And the great *karmī* and *jñānī* Hiranyaśākīpū even harassed his own Vaiṣṇava son, Prahlāda Mahārāja. There are many instances of such harassment of the peaceful devotees of the Lord by the *itaras*. When such friction takes place, the Lord, out of His great compassion towards His pure devotees, appears in person, accompanied by His plenary portions controlling the *mahaṭ-tattva*.

The Lord is everywhere, both in the material and spiritual domains, and He appears for the sake of His devotees when there is friction between His devotee and the nondevotee. As electricity is generated by friction of matter anywhere and everywhere, similarly, the Lord, being all-pervading, appears because of the friction of devotees and nondevotees. When Lord Kṛṣṇa appears on a mission, all His plenary portions accompany Him. When He appeared as the son of Vasudeva, there were differences of opinions about His incarnation. Some said, "He is the Supreme

Personality of Godhead." Some said, "He is an incarnation of Nārāyaṇa," and others said, "He is the incarnation of Kṣīrodakaśāyī Viṣṇu." But actually He is the original Supreme Personality of Godhead—Kṛṣṇas tu bhagavān svayam—and Nārāyaṇa, the puruṣas and all other incarnations accompany Him to function as different parts of His pastimes. *Mahat-āṁsa-yuktaḥ* indicates that He is accompanied by the puruṣas, who create the *mahat-tattva*. It is confirmed in the Vedic hymns, *mahāntam vibhum ātmānam*.

Lord Kṛṣṇa appeared, just like electricity, when there was friction between Kāṁsa and Vasudeva and Ugrasena. Vasudeva and Ugrasena were the Lord's devotees, and Kāṁsa, a representative of the *karmīs* and *jñānīs*, was a nondevotee. Kṛṣṇa, as He is, is compared to the sun. He first appeared from the ocean of the womb of Devakī, and gradually He satisfied the inhabitants of the places surrounding Mathurā, just as the sun enlivens the lotus flower in the morning. Gradually rising up to the meridian of Dvārakā, the Lord set like the sun, placing everything in darkness, as described by Uddhava.

TEXT 16

मां खेदयत्येतदजस्य जन्म-
विडम्बनं यद्वसुदेवगेहे ।
व्रजे च वासोऽभिभादिव स्थर्य
पुराद् व्यवात्सीद्यदनन्तवीर्यः ॥१६॥

*mām khedayaty etad ajasya janma-
viḍambanam yad-vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayam
purād vyavātsid yad-ananta-vīryah*

mām—to me; *khedayati*—gives me distress; *etat*—this; *ajasya*—of the unborn; *janma*—birth; *viḍambanam*—bewildering; *yat*—that; *vasudeva-gehe*—in the home of Vasudeva; *vraje*—in Vṛndāvana; *ca*—also; *vāsaḥ*—inhabitation; *ari*—enemy; *bhayāt*—because of fear; *iva*—as if; *svayam*—Himself; *purāt*—from Mathurā Purī; *vyavātsit*—fled; *yat*—one who is; *ananta-vīryah*—unlimitedly powerful.

TRANSLATION

When I think of Lord Kṛṣṇa—how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy,

and how, although He is unlimitedly powerful, He fled from Mathurā in fear—all these bewildering incidences give me distress.

PURPORT

Because Lord Śrī Kṛṣṇa is the original person from whom everything and everyone has emanated—*aham sarvasya prabhavaḥ* (Bg. 10.8), *janmādy asya yataḥ* (Vs. 1.12)—nothing can be equal to or greater than Him. The Lord is supremely perfect, and whenever He enacts His transcendental pastimes as a son, a rival or an object of enmity, He plays the part so perfectly that even pure devotees like Uddhava are bewildered. For example, Uddhava knew perfectly well that Lord Śrī Kṛṣṇa is eternally existent and can neither die nor disappear for good, yet he lamented for Lord Kṛṣṇa. All these events are perfect arrangements to give perfection to His supreme glories. It is for enjoyment's sake. When a father plays with his little son and the father lays down on the floor as if defeated by the son, it is just to give the little son pleasure, and nothing more. Because the Lord is all-powerful, it is possible for Him to adjust opposites such as birth and no birth, power and defeat, fear and fearlessness, etc. A pure devotee knows very well how it is possible for the Lord to adjust opposite things, but he laments for the nondevotees who, not knowing the supreme glories of the Lord, think of Him as imaginary simply because there are so many apparently contradictory statements in the scriptures. Factually there is nothing contradictory, but everything is possible when we understand the Lord as the Lord and not as one of us, with all our imperfection.

TEXT 17

दुनोति चेतः सरतो ममैतद्
यदाह पादावभिवन्द्य पित्रोः ।
ताताम्ब कंसादुरुशङ्कितानां
प्रसीदतं नोऽकृतनिष्कृतीनाम् ॥१७॥

*dunoti cetah smarato mama itad
yad āha pādāv abhivandyā pitroḥ
tātāmba kāṁsād uru-śāṅkitānām
prasīdataṁ no 'kṛta-niṣkṛtīnām*

dunoti—it gives me pain; *cetah*—heart; *smarataḥ*—while thinking of; *mama*—my; *etat*—this; *yat*—as much as; *āha*—said; *pādau*—feet; *abhivandyā*—

worshiping; *pitroḥ*—of the parents; *tāta*—my dear father; *amba*—my dear mother; *kaṁsāt*—out of Kāṁsa's; *uru*—great; *śāṅkitānām*—of those who are afraid; *prasīdatam*—be pleased with; *naḥ*—our; *akṛta*—not executed; *niṣkṛtīnām*—duties to serve you.

TRANSLATION

Lord Kṛṣṇa begged pardon from His parents for Their [Kṛṣṇa's and Balarāma's] inability to serve their feet, due to being away from home because of great fear of Kāṁsa. He said, "O mother, O father, please excuse Us for this inability." All this behavior of the Lord gives me pain at heart.

PURPORT

It appears that Lord Kṛṣṇa and Baladeva were both very greatly afraid of Kāṁsa, and therefore They had to hide Themselves. But if Lord Kṛṣṇa and Baladeva are the Supreme Personality of Godhead, how was it possible that They were afraid of Kāṁsa? Is there any contradiction in such statements? Vasudeva, due to his great appreciation for Kṛṣṇa, wanted to give Him protection. He never thought that Kṛṣṇa was the Supreme Lord and could protect Himself; he thought of Kṛṣṇa as his son. Because Vasudeva was a great devotee of the Lord, he did not like to think that Kṛṣṇa might be killed like his other children. Morally, Vasudeva was bound to deliver Kṛṣṇa to the hands of Kāṁsa because he had promised to turn over all his children. But out of his great love for Kṛṣṇa he broke his promise, and the Lord was very pleased with Vasudeva for his transcendental mentality. He did not want to disturb the intense affection of Vasudeva, and thus He agreed to be carried by His father to the house of Nanda and Yaśodā. And just to test the intense love of Vasudeva, Lord Kṛṣṇa fell down in the waters of the Yamunā while his father was crossing the river. Vasudeva became mad after his child as he tried to recover Him in the midst of the rising river.

These are all glorified pastimes of the Lord, and there is no contradiction in such manifestations. Since Kṛṣṇa is the Supreme Lord, He was never afraid of Kāṁsa, but to please His father He agreed to be so. And the most brilliant part of His supreme character was that He begged pardon from His parents for being unable to serve their feet while absent from home because of fear of Kāṁsa. The Lord, whose lotus feet are worshiped by demigods like Brahmā and Śiva, wanted to worship the feet of Vasudeva. Such instruction by the Lord to the world is quite appropriate. Even if one is the Supreme Lord, one must serve his parents. A son is indebted to

his parents in so many ways, and it is the duty of the son to serve his parents, however great the son may be. Indirectly, Kṛṣṇa wanted to teach the atheists who do not accept the supreme fatherhood of God, and they may learn from this action how much the Supreme Father has to be respected. Uddhava was simply struck with wonder by such glorious behavior of the Lord, and he was very sorry that he was unable to go with Him.

TEXT 18

को वा अमुश्याङ्गिसरोजरेणुं
विसर्तुमीशीत पुमान् विजिघ्रन् ।
यो विस्फुरद्भ्रूविटपेन भूमे-
भारं कृतान्तेन तिरश्कार ॥१८॥

*ko vā amuṣyāṅghri-saroja-renum
vismartum iśīta pumān vijighran
yo visphurad-bhrū-viṭapena bhūmer
bhāram kṛtāntena tiraścakāra*

*kah—*who else; *vā—*either; *amuṣya—the Lord's; aṅghri—feet; saroja-renum—dust of the lotus; vismartum—forgetting; iśīta—may be able; pumān—person; vijighran—smelling; *yah—*one who; *visphurat*—expanding; *bhrū-viṭapena*—by the leaves of the eyebrows; *bhūmeh*—of the earth; *bhāram*—burden; *kṛtā-antena*—by death blows; *tiraścakāra*—executed.*

TRANSLATION

Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows [Kṛṣṇa] has given the death blow to those who were burdening the earth.

PURPORT

Lord Kṛṣṇa cannot be accepted as one of the human beings, even though He played the role of an obedient son. His actions were so extraordinary that by the simple raising of His eyebrows He could deliver death blows to those who were burdening the earth.

TEXT 19

दृष्टा भवद्विर्ननु राजसूये
चैद्यस्य कृष्णं द्विपतोऽपि सिद्धिः ।

यां योगिनः संसृहयन्ति सम्यग्
योगेन कस्तद्विरहं सहेत ॥१९॥

drṣṭā bhavadbhir nanu rājasūye
caidyasya kṛṣṇaṁ dviṣato 'pi siddhiḥ
yāṁ yogināḥ samsprhayanti samyag
yogena kas tad viraham saheta

drṣṭā—it has been seen; *bhavadbhiḥ*—by your good self; *nanu*—of course; *rājasūye*—in the assembly of the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhīra; *caidyasya*—of the King of Cedi (Śiśupāla); *kṛṣṇam*—unto Kṛṣṇa; *dviṣataḥ*—envying; *api*—in spite of; *siddhiḥ*—success; *yāṁ*—which; *yogināḥ*—the *yogīs*; *samsprhayanti*—verily desire; *samyak*—fully; *yogena*—by performance of *yoga*; *kaḥ*—who; *tat*—His; *viraham*—separation; *saheta*—can tolerate.

TRANSLATION

You have personally seen how the King of Cedi [Śiśupāla] achieved success in *yoga* practice, although he hated Lord Kṛṣṇa. Even the actual *yogīs* aspire after such success with great interest by performance of their various practices.

PURPORT

Lord Kṛṣṇa's causeless mercy was exhibited in the great assembly of Mahārāja Yudhiṣṭhīra. He was merciful even to His enemy, the King of Cedi, who always tried to be an envious rival of the Lord. Because it is not possible to be a bona fide rival of the Lord, the King of Cedi was extremely malicious toward Lord Kṛṣṇa. In this he was like many other *asuras*, such as Kaṁsa and Jarāsandha. In the open assembly of the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhīra, Śiśupāla insulted Lord Kṛṣṇa, and he was finally killed by the Lord. But it was seen by everyone in the assembly that a light flashed out of the body of the King of Cedi and merged into the body of Lord Kṛṣṇa. This means that Cediṛāja achieved the salvation of attaining oneness with the Supreme, which is a perfection most desired by the *jñānīs* and *yogīs* and for which they execute their different types of transcendental activities.

It is a fact that persons who are trying to understand the Supreme Truth by their personal endeavors of mental speculation or mystic powers of *yoga* achieve the same goal as others who are personally killed by the Lord. Both achieve the salvation of merging in the *brahmajyoti* rays of the

transcendental body of the Lord. The Lord was merciful even to His enemy, and the success of the King of Cedi was observed by everyone who was present in the assembly. Vidura was also present there, and therefore Uddhava referred the incident to his memory.

TEXT 20

तथैव चान्ये नरलोकवीरा
य आहवे कृष्णपुत्राविन्दम् ।
नेत्रैः पिबन्तो नयनाभिरामं
पार्यात्मपूतः पदमापुरत्य ॥२०॥

tathaiva cānye nara-loka-vīra
ya āhave kṛṣṇa-mukhāravindam
netraih pibanto nayanābhīrāmam
pārtha-astra-pūtaḥ padam āpurasya

tathā—as also; *eva ca*—and certainly; *anye*—others; *nara-loka*—human society; *vīraḥ*—fighter; *ye*—those; *āhave*—on the battlefield (of Kurukṣetra); *kṛṣṇa*—Lord Kṛṣṇa's; *mukha-aravindam*—face like a lotus flower; *netraih*—with the eyes; *pibantah*—while seeing; *nayana-abhīrāman*—very pleasing to the eyes; *pārtha*—Arjuna; *astra-pūtaḥ*—purified; *padam*—abode; *āpuḥ*—achieved; *asya*—of Him.

TRANSLATION

Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.

PURPORT

The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, appears in this world for two missionary purposes: to deliver the faithful, and to annihilate the miscreants. But because the Lord is absolute, His two different kinds of actions, although apparently different, are ultimately one and the same. His annihilation of a person like Śiśupāla is as auspicious as His actions for the protection of the faithful. All the warriors who fought against Arjuna but who were able to see the lotuslike face of the Lord on the battlefield achieved the abode of the Lord, exactly as the devotees of the Lord do. The words "pleasing to the eyes of the seer" are very significant. When the warriors from the other side of

the battlefield saw Lord Kṛṣṇa at the front, they appreciated His beauty, and their dormant instinct of love of God was awakened. Śiśupāla saw the Lord also, but he saw Him as his enemy, and his love was not awakened. Therefore Śiśupāla achieved oneness with the Lord by merging in the impersonal glare of His body, called the *brahmajyoti*. Others, who were in the marginal position, being neither friends nor enemies but slightly in love of Godhead by appreciating the beauty of His face, were at once promoted to the spiritual planets, the *Vaikuṇṭhas*. The Lord's personal abode is called *Goloka Vṛndāvana*, and the abodes where His plenary expansions reside are called the *Vaikuṇṭhas*, where the Lord is present as *Nārāyaṇa*. Love of Godhead is dormant in every living entity, and the entire process of devotional service unto the Lord is meant for awakening this dormant, eternal love of Godhead. But there are degrees of such transcendental awakening. Those whose love of God is awakened to the fullest extent go back to *Goloka Vṛndāvana* planet in the spiritual sky, whereas persons who have just awakened to love of Godhead by accident or association are transferred to the *Vaikuṇṭha* planets. Essentially there is no material difference between *Goloka* and *Vaikuṇṭha*, but in the *Vaikuṇṭhas* the Lord is served in unlimited opulence, whereas in *Goloka* the Lord is served in natural affection.

This love of God is awakened by the association of pure devotees of the Lord. Here the word *pārthāstra-pūtaḥ* is significant. Those who saw the beautiful face of the Lord on the Battlefield of Kurukṣetra were purified first by Arjuna when he made his onslaught with arrows. The Lord appeared for the mission of diminishing the burden of the world, and Arjuna was assisting the Lord by fighting on His behalf. Arjuna personally declined to fight, and the whole instruction of the *Bhagavad-gītā* was given to Arjuna to engage him in the fight. As a pure devotee of the Lord, Arjuna agreed to fight in preference to his own decision, and thus Arjuna fought to assist the Lord in His mission of diminishing the burden of the world. All the activities of a pure devotee are executed on behalf of the Lord because a pure devotee of the Lord has nothing to do for his personal interest. Arjuna's killing was as good as killing by the Lord Himself. As soon as Arjuna shot an arrow at an enemy, that enemy became purified of all material contaminations and became eligible to be transferred to the spiritual sky. Those warriors who appreciated the lotus feet of the Lord and saw His face at the front had their dormant love of God awakened, and thus they were transferred at once to *Vaikuṇṭhaloka*, not to the impersonal state of *brahmajyoti* as was Śiśupāla. Śiśupāla died without appreciating the Lord, while others died with appreciation of the Lord. Both were

transferred to the spiritual sky, but those who awakened to love of God were transferred to the planets of the transcendental sky.

Uddhava seemingly lamented that his own position was less than that of the warriors on the Battlefield of Kurukṣetra because they had attained to *Vaikuṇṭha*, whereas he remained to lament the disappearance of the Lord.

TEXT 21

स्वयं स्वासम्यातिशयस्त्वयैः
स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।
बलिं हरद्विश्रलोकपालैः
किरीटकोटयेदितपादपीठः ॥२१॥

svayam tu asāmyātiśayas tryadhiśāḥ
svārājya-lakṣmyāpta-samastakāmāḥ
balīm haradbhiḥ cira-loka-pālaiḥ
kīrīṭa-koty edītāpādapiṭhāḥ

svayam—Himself; tu—but; asāmya—unique; atiśayah—greater; tri-
adhiśāḥ—Lord of the three; svārājya—Independent supremacy; lakṣmī—
fortune; āpta—achieved; samastakāmāḥ—all desires; balīm—worshiping
paraphernalia; haradbhiḥ—offered by; cira-loka-pālaiḥ—by the eternal
maintainers of the order of creation; kīrīṭa-kotī—millions of helmets;
edītāpāda-pīṭhāḥ—feet honored by prayers.

TRANSLATION

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

PURPORT

Lord Śrī Kṛṣṇa is so mild and merciful, as described in the above verses, and yet He is the Lord of all kinds of threes. He is the Supreme Lord of the three worlds, the three qualities of material nature and the three *puruṣas* (*Kāraṇodakaśāyī*, *Garbhodakaśāyī* and *Kṣīrodakaśāyī*, *Viṣṇu*). There are innumerable universes, and in each and every universe there are different manifestations of *Brahmā*, *Viṣṇu* and *Rudra*. Besides that, there is the *Śeṣa-mūrti* who bears all the universes on His hoods. And Lord Kṛṣṇa is the Lord of all of them. As the incarnation of *Manu*, He is the original source

of all Manus in innumerable universes. Each universe has manifestations of 540,000 Manus. He is the Lord of the three principal potencies, namely *cit-sakti*, *māyā-sakti* and *taṭasthā-sakti*, and He is the complete master of six kinds of fortune—wealth, strength, fame, beauty, knowledge and renunciation. There is none who can excel Him in any matter of enjoyment, and certainly there is no one greater than Him. No one is equal to or greater than Him. It is the duty of everyone, whoever and wherever one may be, to surrender completely unto Him. It is not wonderful, therefore, that all the transcendental controllers surrender to Him and make all offerings of worship.

TEXT 22

तत्स्य कैङ्कर्यमलं भृतानो
विग्लापयत्यङ् यदुग्रसेनम् ।
तिष्ठनिष्ठाणं परमेष्ठिधिष्ये
न्यगोधयददेव निधारयेति ॥२२॥

*tat tasya kaiṅkaryam alam bhṛtānno
viglāpayaty aṅga yad ugrasenam
tiṣṭhan niṣaṇṇam parameṣṭhi-dhiṣnye
nyabodhayad deva nidhārayeti*

tat—therefore; *tasya*—His; *kaiṅkaryam*—service; *alam*—of course; *bhṛtān*—the servitors; *naḥ*—us; *viglāpayati*—gives pain; *aṅga*—O Vidura; *yad*—as much as; *ugrasenam*—unto King Ugrasena; *tiṣṭhan*—being seated; *niṣaṇṇam*—waiting upon Him; *parameṣṭhi-dhiṣnye*—on the royal throne; *nyabodhayat*—submitted; *deva*—addressing my Lord; *nidhāraya*—please know it; *iti*—thus.

TRANSLATION

Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Kṛṣṇa] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, “O My lord, please let it be known to you”?

PURPORT

Lord Kṛṣṇa's gentle behavior before His so-called superiors such as His father, grandfather and elder brother, His amiable behavior with His so-called wives, friends and contemporaries, His behavior as a child before His

mother Yaśodā, and His naughty dealings with His young girl friends cannot bewilder a pure devotee like Uddhava. Others, who are not devotees, are bewildered by such behavior of the Lord, who acted just like a human being. This bewilderment is explained by the Lord Himself in the *Bhagavad-gītā* as follows:

avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhavam ajānanti
mama bhūta-maheśvaram (Bg. 9.11)

Persons with a poor fund of knowledge belittle the Personality of Godhead, Lord Kṛṣṇa, not knowing His exalted position as the Lord of everything. In *Bhagavad-gītā* the Lord has explained His position clearly, but the demoniac atheistic student squeezes out an interpretation to suit his own purpose and misleads unfortunate followers into the same mentality. Such unfortunate persons merely pick up some slogans from the great book of knowledge, but are unable to estimate the Lord as the Supreme Personality of Godhead. Pure devotees like Uddhava, however, are never misled by such atheistic opportunists.

TEXT 23

अहो बकी यं स्तनकालकूटं
जिघांसयापाययदप्यसाधी ।
लेभे गतिं धात्युचितां ततोऽन्यं
कं वा दयालुं शरणं व्रजेम ॥२३॥

*aho bakī yam stana-kāla-kūṭam
jīghāṁsayāpāyayad apy asādhvī
lebhe gatim dhātryucitām tato 'nyam
kam vā dayālum śaraṇam vrajema*

aho—alas; *bakī*—the she-demon (Pūtanā); *yam*—whom; *stana*—breast; *kāla*—dead; *kūṭam*—poison; *jīghāṁsaya*—out of envy; *apāyayat*—nourished; *api*—although; *asādhvī*—unfaithful; *lebhe*—achieved; *gatim*—destination; *dhātryucitām*—just suitable for the nurse; *tatah*—beyond whom; *anyam*—other; *kam*—who else; *vā*—certainly; *dayālum*—merciful; *śaraṇam*—shelter; *vrajema*—shall I take.

TRANSLATION

Alas, how shall I take shelter of one more merciful than Him who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

PURPORT

Here is an example of the extreme mercy of the Lord, even to His enemy. It is said that a noble man accepts the good qualities of a person of doubtful character, just as one accepts nectar from a stock of poison. In His babyhood, He was administered deadly poison by Pūtanā, a she-demon who tried to kill the wonderful baby. And because she was a demon, it was impossible for her to know that the Supreme Lord, even though playing the part of a baby, was no one less than the same Supreme Personality of Godhead. His value as the Supreme Lord did not diminish upon His becoming a baby to please His devotee Yaśodā. The Lord may assume the form of a baby or a shape other than that of a human being, but it doesn't make the slightest difference; He is always the same Supreme. A living creature, however powerful he may become by dint of severe penance, can never become equal to the Supreme Lord.

Lord Kṛṣṇa accepted the motherhood of Pūtanā because she pretended to be an affectionate mother, allowing Kṛṣṇa to suck her breast. The Lord accepts the least qualification of the living entity and awards him the highest reward. That is the standard of His character. Therefore, who but the Lord can be the ultimate shelter?

TEXT 24

मन्येऽसुरान् भागवतांश्चयधीशे
संरम्भमार्गाभिनिविष्टवित्तान् ।
ये संयुगेऽचक्षत तार्क्ष्यपुत्र-
मंसे सुनाभ्युधमापत्त्वम् ॥२४॥

manye 'surān bhāgavatān̄s try-adhiśe
saṁrambha-mārgābhinivistiṣṭa-cittān
ye samyuge 'cakṣata tārkṣya-putram
amīse sunābhāyudham āpatantam

manye—I think; asurān—the demons; bhāgavatān—great devotees; tri-adhiśe—unto the Lord of the threes; saṁrambha—enmity; mārga—by the way of; abhinivistiṣṭa-cittān—absorbed in thought; ye—those; samyuge—

in the fight; acakṣata—could see; tārkṣya-putram—Garuḍa, the carrier of the Lord; amīse—on the shoulder; sunābha—the wheel; ayudham—one who carries the weapon; āpatantam—coming forward.

TRANSLATION

I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuḍa, the son of Tārkṣya [Kaśyapa], and carrying the wheel weapon in His hand.

PURPORT

The asuras who fought against the Lord face to face got salvation due to their being killed by the Lord. This salvation of the demons is not due to their being devotees of the Lord; it is because of the Lord's causeless mercy. Anyone who is slightly in touch with the Lord, somehow or other, is greatly benefited, even to the point of salvation, due to the excellence of the Lord. He is so kind that He awards salvation even to His enemies because they come into contact with Him and are indirectly absorbed in Him by their inimical thoughts. Actually, the demons can never be equal to the pure devotees, but Uddhava was thinking in that way because of his feelings of separation. He was thinking that at the last stage of his life he might not be able to see the Lord face to face as did the demons. The fact is that the devotees who are always engaged in the devotional service of the Lord in transcendental love are rewarded many hundreds and thousands of times more than the demons by being elevated to the spiritual planets, where they remain with the Lord in eternal, blissful existence. The demons and impersonalists are awarded the facility of merging in the brahmajyoti effulgence of the Lord, whereas the devotees are admitted into the spiritual planets. For comparison, one can just imagine the difference between floating in space and residing in one of the planets in the sky. The pleasure of the living entities on the planets is greater than that of those who have no body and who merge with the molecules of the sun's rays. The impersonalists, therefore, are no more favored than the enemies of the Lord; rather, they are both on the same level of spiritual salvation.

TEXT 25

वसुदेवस देवक्यां जातो भोजेन्द्रशन्थने ।
चिकीषुर्भगवानस्याः शमजेनाभियाचितः ॥२५॥

vasudevasya devakyām
jāto bhojendra-bandhane
cikīrṣur bhagavān asyāḥ
śam ajenābhīyācītaḥ

vasudevasya—of the wife of Vasudeva; devakyām—in the womb of Devakī; jātaḥ—born of; bhoja-indra—the King of the Bhojas; bandhane—in the prison house; cikīrṣuḥ—for doing; bhagavān—the Personality of Godhead; asyāḥ—of the earth; śam—welfare; ajeṇa—by Brahmā; abhīyācītaḥ—being prayed for.

TRANSLATION

The Personality of Godhead, Lord Śrī Kṛṣṇa, being prayed to by Brahmā to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devakī in the prison of the King of Bhoja.

PURPORT

Although there is no difference between the Lord's pastimes of appearance and disappearance, the devotees of the Lord do not generally discuss the subject matter of His disappearance. Vidura inquired indirectly from Uddhava about the incidence of His disappearance, since he asked him to relate Kṛṣṇa-kathā, or topics on the history of Lord Kṛṣṇa. Thus Uddhava began the topics from the very beginning of His appearance as the son of Vasudeva and Devakī in the prison of Kamīsa, the King of the Bhojas, at Mathurā; The Lord has no business in this world, but when He is so requested by devotees like Brahmā, He descends on the earth for the welfare of the entire universe. This is stated in *Bhagavad-gītā* (4.8): *paritrāṇāya sādhūnāṁ vināśaya ca duṣkṛtām dharma-saṁsthāpanārthāya sambhavāmi yuge yuge*.

TEXT 26

ततो नन्दव्रजमितः पित्रा कंसाद्विविष्यता ।
एकादश समास्तत्र गृद्धार्चिः सबलोऽवसत् ॥२६॥

tato nanda-vrajam itaḥ
pitrā kamīsād vibibhyatā
ekādaśa samās tatra
gūḍhārciḥ sabalo 'vasat

tataḥ—thereafter; nanda-vrajam—cow pastures of Nanda Mahārāja; itaḥ—being brought up; pitrā—by His father; kamīsāt—from Kamīsa; vibibhyatā—being afraid of; ekādaśa—eleven; samāḥ—years; tatra—therein; gūḍha-arcīḥ—covered fire; sabalaḥ—with Baladeva; avasat—resided.

TRANSLATION

Thereafter, His father, being afraid of Kamīsa, brought Him to the cow pastures of Mahārāja Nanda, and there He lived for eleven years like a covered flame with His elder brother Baladeva.

PURPORT

There was no necessity of the Lord's being dispatched to the house of Nanda Mahārāja out of fear of Kamīsa's determination to kill Him as soon as He appeared. It is the business of the *asuras* to try to kill the Supreme Personality of Godhead or to prove by all means that there is no God or that Kṛṣṇa is an ordinary human being and not God. Lord Kṛṣṇa is not affected by such determination of men of Kamīsa's class, but in order to play the role of a child He agreed to be carried by His father to the cow pastures of Nanda Mahārāja because Vasudeva was afraid of Kamīsa. Nanda Mahārāja was due to receive Him as his child, and Yaśodāmāyī was also to enjoy the childhood pastimes of the Lord, and therefore to fulfill everyone's desire, He was carried from Mathurā to Vṛndāvana just after His appearance in the prison house of Kamīsa. He lived there for eleven years and completed all His fascinating pastimes of childhood, boyhood and adolescence with His elder brother, Lord Baladeva, His first expansion. Vasudeva's thought of protecting Kṛṣṇa from the wrath of Kamīsa is part of a transcendental relationship. The Lord enjoys more when someone takes Him as his subordinate son who needs the protection of a father than He does when someone accepts Him as the Supreme Lord. He is the father of everyone, and He protects everyone, but when His devotee takes it for granted that the Lord is to be protected by the devotee's care, it is a transcendental joy for the Lord. Thus when Vasudeva, out of fear of Kamīsa, carried Him to Vṛndāvana, the Lord enjoyed it; otherwise, He had no fear from Kamīsa or anyone else.

TEXT 27

परीतो वत्सपैर्वत्सांशारयन् व्यहरद्विष्टः ।
यष्ट्वोपवने रूजद्विजसंकुलिताङ्गिष्ठे ॥२७॥

*parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ
yamunopavane kūjad-
dvija-saṅkulitāṅghripe*

parītaḥ—surrounded by; *vatsapaiḥ*—cowherd boys; *vatsān*—calves; *cārayan*—herding, tending; *vyaharad*—enjoyed by traveling; *vibhuḥ*—the Almighty; *yamunā*—the Yamunā River; *upavane*—gardens on the shore; *kūjad*—vibrated by the voice; *dvija*—the twice-born birds; *saṅkulita*—densely situated; *āṅghripe*—trees.

TRANSLATION

In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamunā River, through gardens densely covered with trees and filled with vibrations of chirping birds.

PURPORT

Nanda Mahārāja was a landholder for King Kamisa, but because by caste he was a *vaiśya*, a member of the mercantile and agricultural community, he maintained thousands of cows. It is the duty of the *vaiśyas* to give protection to the cows, just as the *kṣatriyas* are to give protection to the human beings. Because the Lord was a child, He was put in charge of the calves with His other cowherd boy friends. These cowherd boys were great *rṣis* and *yogīs* in their previous births, and after many such pious births, they gained the association of the Lord and could play with Him on equal terms. Such cowherd boys never cared to know who Kṛṣṇa was, but they played with Him as a most intimate and lovable friend. They were so fond of the Lord that at night they would only think of the next morning when they would be able to meet the Lord and go together to the forests for cowherding.

The forests on the shore of the Yamunā are all beautiful gardens full of trees of mango, jackfruit, apples, guava, oranges, grapes, berries, palmfruit and so many other plants and fragrant flowers. And because the forest was on the bank of the Yamunā, naturally there were ducks, cranes and peacocks on the branches of the trees. All these trees and birds and beasts were pious living entities born in the transcendental abode of Vṛndāvana just to give pleasure to the Lord and His eternal associates, the cowherd boys.

While playing like a small child with His associates, the Lord killed many demons, including Aghāsura, Bakāsura, Pralambāsura and Gardabhaśura. Although He appeared at Vṛndāvana just as a boy, He was actually like the covered flames of a fire. As a small particle of fire can kindle a great fire with fuel, so the Lord killed all these great demons, beginning from His babyhood in the house of Nanda Mahārāja. The land of Vṛndāvana, the Lord's childhood playground, still remains today, and anyone who visits these places enjoys the same transcendental bliss, although the Lord is not physically visible to our imperfect eyes. Lord Caitanya recommended this land of the Lord as identical with the Lord and therefore worshipable by the devotees. This instruction is taken up especially by the followers of Lord Caitanya known as the Gauḍīya Vaiṣṇavas. And because the land is identical with the Lord, devotees like Uddhava and Vidura therefore visited these places five thousand years ago in order to have direct contact with the Lord, visible or not visible. Thousands of devotees of the Lord are still wandering in these sacred places of Vṛndāvana, and all of them are preparing themselves to go back home, back to Godhead.

TEXT 28

**कौमारीं दर्शयंश्वेषां प्रेक्षणीयां व्रजौकुसाम् ।
रुदन्निव हसन्मुग्धवालतिहावलोकनः ॥२८॥**

*kaumārīm darśayanś ceṣṭām
prekṣaṇīyām vṛajaukasām
rudann iva hasan mugdha-
bāla-simhāvalokanah*

kaumārīm—just suitable to childhood; *darśayan*—used to show; *ceṣṭām*—activities; *prekṣaṇīyām*—worthy to be seen; *vṛaja-okaśām*—by the inhabitants of the land of Vṛndāvana; *rudan*—crying; *iva*—just like; *hasan*—laughing; *mugdha*—struck with wonder; *bāla-simhā*—lion cub; *avalokanah*—looking like that.

TRANSLATION

When the Lord displayed His activities just suitable for childhood, He was only visible to the residents of Vṛndāvana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub.

PURPORT

If anyone wants to enjoy the childhood pastimes of the Lord, then he has to follow in the footsteps of the residents of Vrajavāsī like Nanda, Upananda and other parental inhabitants. A child may insist on having something and cry like anything to get it, disturbing the whole neighborhood, and then immediately after achieving the desired thing, he laughs. Such crying and laughing is enjoyable to the parents and elderly members of the family, so the Lord would simultaneously cry and laugh in this way and merge His devotee parents in the humor of transcendental pleasure. These incidents are enjoyable only by the residents of Vraja like Nanda Mahārāja, and not by the impersonalist worshipers of Brahman or Paramātmā. Sometimes when He was attacked in the forest by demons, Kṛṣṇa would appear struck with wonder, but He looked on them like the cub of a lion and killed them. His childhood companions would also be struck with wonder, and when they came back home they would narrate the story to their parents, and everyone would appreciate the qualities of their Kṛṣṇa. Child Kṛṣṇa did not belong only to His parents, Nanda and Yaśodā, but He was the son of all the elderly inhabitants of Vṛndāvana and the friend of all contemporary boys and girls. Everyone loved Kṛṣṇa; He was the life and soul of everyone, including the animals, the cows and the calves.

TEXT 29

स एव गोधनं लक्ष्म्या निकेतं सितगोवृष्टम् ।
चारयत्तुगान् गोपान् राण्देष्टरीरप्त ॥२९॥

sa eva go-dhanam lakṣmyā
niketam sita-go-vṛṣam
cārayan anugān gopān
raṇad-veṇur arīramat

sah—He (Lord Kṛṣṇa); eva—certainly; go-dhanam—the treasure of cows; lakṣmyāḥ—by opulence; niketam—reservoir; sita-go-vṛṣam—beautiful cows and bulls; cārayan—herding; anugān—the followers; gopān—cowherd boys; raṇat—blowing; veṇuh—flute; arīramat—enlivened.

TRANSLATION

While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His faithful followers, the cowherd boys.

PURPORT

As He grew to six and seven years old, the Lord was given charge of looking after the cows and bulls in the grazing grounds. He was the son of a well-to-do landholder who owned hundreds and thousands of cows, and according to Vedic economics, one is considered to be a rich man by the strength of his store of grains and cows. With only these two things, cows and grain, humanity can solve its eating problem. Human society needs only sufficient grain and sufficient cows to solve its economic problems. All other things but these two are artificial necessities created by man to kill his valuable life at the human level and waste his time in things which are not needed. Lord Kṛṣṇa, as the teacher of human society, personally showed by His acts that the mercantile community or the *vaiśyas* should herd cows and bulls and thus give protection to the valuable animals. According to *smṛti* regulation, the cow is the mother and the bull the father of the human being. The cow is the mother because just as one sucks the breast of one's mother, human society takes cow's milk. Similarly, the bull is the father of human society because the father earns for the children just as the bull tills the ground to produce food grains. Human society will kill its spirit of life by killing the father and the mother. It is mentioned herein that the beautiful cows and bulls were of various checkered colors—red, black, green, yellow, ash, etc. And because of their colors and healthy smiling features, the atmosphere was enlivening.

Over and above all, the Lord used to play His celebrated flute. The sound vibrated by His flute would give His friends such transcendental pleasure that they would forget all the talks of the *brahmānanda* which is so praised by the impersonalists. These cowherd boys, as will be explained by Śukadeva Gosvāmī, were living entities who had accumulated heaps of pious acts and thus were enjoying with the Lord in person and were hearing His transcendental flute. The *Brahma-saṁhitā* confirms the Lord's blowing His transcendental flute.

venūn kvaṇantam aravinda-dalāyatākṣam
barhāvatāṁsam asitāmbuda-sundarāṅgam
kandarpa-koti-kaminiya-viśeṣa-śobham
govindam ādi-puruṣam tam aham bhajāmi (Bs. 5.30)

Brahmājī said, "I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles a fresh black cloud although His bodily features are more beautiful than millions of cupids." These are the special features of the Lord.

TEXT 30

प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः ।
लीलया व्यनुदत्तास्तान् बालः क्रीडनकानिव ॥३०॥

prayuktān bhoja-rājena
māyinah kāma-rūpiṇah
līlāyā vyanudat-tāms tān
bālah krīḍanakān iva

prayuktān—engaged; bhoja-rājena—by King Kāṁsa; māyinah—great wizards; kāma-rūpiṇah—who could assume any form they liked; līlāyā—in the course of the pastimes; vyanudat—killed; tān—them; tān—as they came there; bālah—the child; krīḍanakān—dolls; iva—like that.

TRANSLATION

The great wizards who were able to assume any form were engaged by the King of Bhoja, Kāṁsa, to kill Kṛṣṇa, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls.

PURPORT

The atheist Kāṁsa wanted to kill Kṛṣṇa just after His birth. He failed to do so, but later on he got information that Kṛṣṇa was living in Vṛndāvana at the house of Nanda Mahārāja. He therefore engaged many wizards who could perform wonderful acts and assume any form they liked. All of them appeared before the child Lord in various forms, like Agha, Baka, Pūtanā, Śakaṭa, Trīṇavarta, Dhenuka and Gardabha, and they tried to kill the Lord at every opportunity. But one after another, all of them were killed by the Lord as if He were only playing with dolls. Children play with toy lions, elephants, boars and many similar dolls, which are broken by the children in the course of their playing with them. Before the Almighty Lord, any powerful living being is just like a toy lion in the hands of a playing child. No one can excel God in any capacity, and therefore no one can be equal to or greater than Him, nor can anyone attain the stage of equality with God by any kind of endeavor. *Jñāna*, *yoga* and *bhakti* are three recognized processes of spiritual realization. The perfection of such processes can lead one to the desired goal of life in spiritual value, but that does not mean that one can attain a perfection equal to the Lord's by such endeavors. The Lord is the Lord at every stage. When He was playing just like a child on the lap of His mother Yaśodā-māyī or just like a cowherd boy with His transcendental friends, He

continued to remain God, without the slightest diminution of His six opulences. Thus He is always unrivaled.

TEXT 31

विपन्नान् विषपानेन निगृह्य भुजगाधिपम् ।
उत्थाप्यापाययद्वावस्ततोयं प्रकृतिस्थितम् ॥३१॥

vipannān viṣa-pānena
nigṛhya bhujaga-ādhipam
utthāpyāpāyayad-gāvās
tat toyam prakṛti-sthitam

vipannān—perplexed in great difficulties; viṣa-pānena—by drinking poison; nigṛhya—subduing; bhujaga-ādhipam—the chief of the reptiles; utthāpyā—after coming out; apāyayat—caused to drink; gāvāḥ—the cows; tat—that; toyam—water; prakṛti—natural; sthitam—situated.

TRANSLATION

The inhabitants of Vṛndāvana were perplexed by great difficulties because a certain portion of the Yamunā was poisoned by the chief of the reptiles [Kāliya]. The Lord chastised the snake king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state.

TEXT 32

अयाजयद्वोसवेन गोपराजं द्विजोत्तमैः ।
वित्तस्य चोरुभारस्य चिकिर्षन् सद्वयं विभुः ॥३२॥

ayājayad go-savena
gopa-rājān dvija-uttamaiḥ
vittasya coru-bhārasya
cikīrṣan sadvyayam vibhuḥ

ayājayat—made to perform; go-savena—by worship of the cows; gopa-rājam—the king of the cowherds; dvija-uttamaiḥ—by the learned brāhmaṇas; vittasya—of the wealth; ca—also; uru-bhārasya—great opulence; cikīrṣan—desiring to act; sadvyayam—proper utilization; vibhuḥ—the great.

TRANSLATION

The Supreme Lord, Kṛṣṇa, desired to utilize the opulent financial strength of Mahārāja Nanda for worship of the cows, and also He wanted to give a lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brāhmaṇas.

PURPORT

Since He is the teacher of everyone, the Lord also taught His father, Nanda Mahārāja. Nanda Mahārāja was a well-to-do landholder and owner of many cows, and, as was the custom, he used to perform yearly worship of Indra, the King of heaven, with great opulence. This worship of demigods by the general populace is also advised in the Vedic literature just so people can accept the superior power of the Lord. The demigods are servants of the Lord deputed to look after the management of various activities of universal affairs. Therefore it is advised in the Vedic scriptures that one should perform *yajñas* to appease the demigods. But one who is devoted to the Supreme Lord has no need to appease the demigods. Worship of the demigods by common people is an arrangement for acknowledging the supremacy of the Supreme Lord, but it is not necessary. Such appeasement is generally recommended for material gains only. As we have already discussed in the Second Canto of this literature, one who admits the supremacy of the Supreme Personality of Godhead does not need to worship the secondary demigods. Sometimes, being worshiped and adored by less intelligent living beings, the demigods become puffed up with power and forget the supremacy of the Lord. This happened when Lord Kṛṣṇa was present in the universe, and thus the Lord wanted to give a lesson to the King of heaven, Indra. He therefore asked Mahārāja Nanda to stop the sacrifice offered to Indra and to use the money properly by performing a ceremony worshiping the cows and the pasturing ground on the hill of Govardhana. By this act Lord Kṛṣṇa taught human society, as He has instructed in the *Bhagavad-gītā* also, that one should worship the Supreme Lord by all acts and by all their results. That will bring about the desired success. The *vaiśyas* are specifically advised to give protection to the cows and their pasturing ground or agricultural land instead of squandering their hard-earned money. That will satisfy the Lord. The perfection of one's occupational duty, whether in the sphere of duty to oneself, one's community or one's nation, is judged by the degree to which the Lord is satisfied.

TEXT 33

वर्षतीन्द्रे व्रजः कोपाद्ग्रमानेऽतिविहूलः ।
गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ॥३३॥

*varṣatīndre vrajaḥ kopād
bhagnamāne 'ti-vihvalaḥ
go-tra-līlā-tapatreṇa
trātā bhadrānugṛhṇatā*

varṣati—in pouring water; *inдрे*—by the King of heaven, Indra; *vrajaḥ*—the land of cows (*Vṛndāvana*); *kopād bhagnamāne*—having been in anger on being insulted; *ati*—highly; *vihvalaḥ*—perturbed; *go-tra*—the hill for the cows; *līlā-tapatreṇa*—by the pastime umbrella; *trātāḥ*—were protected; *bhadra*—O sober one; *anugṛhṇatā*—by the merciful Lord.

TRANSLATION

O sober Vidura, King Indra, his honor having been insulted, poured water incessantly on *Vṛndāvana*, and thus the inhabitants of Vraja, the land of cows, were greatly distressed. But the compassionate Lord Kṛṣṇa saved them from danger with His pastime umbrella, the Govardhana Hill.

TEXT 34

शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम् ।
गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥३४॥

*śarac-chaśi-karair mṛṣṭam
mānayan rajanī-mukham
gāyan kala-padaṁ reme
striṇām maṇḍala-maṇḍanah*

śarat—autumn; *śāsi*—moon; *karaiḥ*—by the shine; *mṛṣṭam*—brightened; *mānayan*—thinking so; *rajanī-mukham*—the face of the night; *gāyan*—singing; *kala-padam*—pleasing songs; *reme*—enjoyed; *striṇām*—of the women; *maṇḍala-maṇḍanah*—as the central beauty of the assembly of women.

TRANSLATION

In the third season of the year, the Lord enjoyed the central beauty of the assembly of women by attracting them with His pleasing songs in an autumn night brightened by moonshine.

PURPORT

Before leaving the land of cows, Vṛndāvana, the Lord pleased His young girl friends, the transcendental *gopīs*, in His *rāsa-līlā* pastimes. Here Uddhava stopped his description of the Lord's activities.

Thus end the Bhaktivedanta purports of the Third Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Remembrance of Lord Kṛṣṇa."

CHAPTER THREE

The Lord's Pastimes
Out of
Vṛndāvana

TEXT 1

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रो-
श्चिकीर्षया शं बलदेवसयुतः ।
निपात्य तुङ्गाद्रिपुयूथनाथं
हतं व्यकर्षद् व्यसुमोजसोव्याम् ॥ १ ॥

uddhava uvāca
tataḥ sa āgatya puram sva-pitroś
cikīrṣayā śam baladeva-samyutah
nipātya tuṅgād rīpu-yūtha-nātham
hataṁ vyakarṣad vyasum ojasorvyām

śrī uddhavaḥ uvāca—Śrī Uddhava said; *tataḥ*—thereafter; *sah*—the Lord; *āgatya*—coming; *puram*—the city of Mathurā; *sva-pitroḥ*—own parents; *cikīrṣayā*—wishing well; *śam*—well-being; *baladeva-samyutah*—with Lord Baladeva; *nipātya*—dragging down; *tuṅgāt*—from the throne; *ripu-yūtha-nātham*—leader of public enemies; *hatam*—killed; *vyakarṣat*—pulled; *vyasum*—on the ground; *ojasā*—by strength; *urvyām*—very great.

TRANSLATION

Śrī Uddhava said: Thereafter Lord Kṛṣṇa went to Mathurā City with Śrī Baladeva, and to please Their parents They dragged Kamsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength.

PURPORT

King Kamsa's death is only briefly described here because such pastimes are vividly and elaborately described in the Tenth Canto. The Lord proved

to be a worthy son of His parents even at the age of sixteen years. Both brothers, Lord Kṛṣṇa and Lord Baladeva, went to Mathurā from Vṛndāvana and killed Their maternal uncle, who had given so much trouble to Their parents, Vasudeva and Devakī. Kāṁsa was a great giant, and Vasudeva and Devakī never thought that Kṛṣṇa and Balarāma (Baladeva) would be able to kill such a great and strong enemy. When the two brothers attacked Kāṁsa on the throne, Their parents feared that now Kāṁsa would finally get the opportunity to kill their sons, whom they had hidden for so long in the house of Nanda Mahārāja. The parents of the Lord, due to parental affection, felt extreme danger, and they almost fainted. Just to convince them that They had actually killed Kāṁsa, Kṛṣṇa and Baladeva pulled Kāṁsa's dead body along the ground to encourage them.

TEXT 2

सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य सविस्तरम् ।
तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥ २ ॥

*sāndīpaneḥ sakṛt proktam
brahma-dhītya savistaram
tasmai prādād varān putram
mṛtam pañca-janodarāt*

sāndīpaneḥ—of Sāndīpani Muni; *sakṛt*—once only; *proktam*—instructed; *brahma*—all the *Vedas* with their different branches of knowledge; *adhītya*—after studying; *savistaram*—in all details; *tasmai*—unto him; *prādāt*—rewarded; *varām*—benediction; *putram*—son; *mṛtam*—who was already dead; *pañca-jana*—the region of the departed souls; *udarāt*—from within.

TRANSLATION

The Lord learned all the *Vedas* with their different branches simply by hearing them once from His teacher, Sāndīpani Muni, whom he rewarded by bringing back his dead son from the region of Yamaloka.

PURPORT

No one but the Supreme Lord can become well-versed in all the branches of Vedic wisdom simply by hearing once from his teacher. Nor can anyone bring a dead body back to life after the soul has already gone to the region of Yamarāja. But Lord Kṛṣṇa ventured to the planet of Yamaloka and found the dead son of His teacher and brought him back to his father as a reward for the instructions received. The Lord is con-

stitutionally well-versed in all the *Vedas*, and yet to teach by example that everyone must go to learn the *Vedas* from an authorized teacher and must satisfy the teacher by service and reward, He Himself adopted this system. The Lord offered His services to His teacher, Sāndīpani Muni, and the *muni*, knowing the power of the Lord, asked something which was impossible to be done by anyone else. The teacher asked that his beloved son, who had died, be brought back to him, and the Lord fulfilled the request. The Lord is not, therefore, an ingrate to anyone who renders Him some sort of service. The devotees of the Lord who always engage in His loving service are never to be disappointed in the progressive march of devotional service.

TEXT 3

समाहुता भीष्मककन्या ये
श्रियः सवर्णेन बुभूषयैषाम् ।
गान्धर्ववृत्त्या मिषतां स्वभागं
जहे पदं मूर्धि दधत्सुपर्णः ॥ ३ ॥

*samāhutā bhīṣmaka-kanyayā ye
śriyāḥ savarṇena bubhūṣayaiṣām
gāndharva-vṛtyā miṣatām sva-bhāgam
jahre padam mūrdhni dadhat suparṇāḥ*

samāhutāḥ—invited; *bhīṣmaka*—of King Bhīṣmaka; *kanyayā*—by the daughter; *ye*—all those; *śriyāḥ*—fortune; *savarṇena*—by a similar sequence; *bubhūṣayā*—expecting to be so; *esām*—of them; *gāndharva*—in marrying; *vṛtyā*—by such a custom; *miṣatām*—carrying so; *sva-bhāgam*—own share; *jahre*—took away; *padam*—let; *mūrdhni*—on the head; *dadhat*—placed; *suparṇāḥ*—Garuda.

TRANSLATION

Attracted by the beauty and fortune of Rukmiṇī, the daughter of King Bhīṣmaka, many great princes and kings assembled to marry her. But Lord Kṛṣṇa, stepping over the other hopeful candidates, carried her away as His own share, as Garuda carried away nectar.

PURPORT

Princess Rukmiṇī, the daughter of King Bhīṣmaka, was actually as attractive as fortune itself because she was as valuable as gold both in color and value. Since the goddess of fortune, Lakṣmī, is the property of

the Supreme Lord, Rukmiṇī was actually meant for Lord Kṛṣṇa. But Śiśupāla was selected as her bridegroom by Rukmiṇī's elder brother, although King Bhiṣmaka wanted his daughter to be married to Kṛṣṇa. Rukmiṇī invited Kṛṣṇa to take her away from the clutches of Śiśupāla, so when the bridegroom, Śiśupāla, came there with his party with the desire to marry Rukmiṇī, Kṛṣṇa all of a sudden swept her from the scene, stepping over the heads of all the princes there, just as Garuḍa carried away nectar from the hands of the demons. This incident will be clearly explained in the Tenth Canto.

TEXT 4

ककुद्मिनोऽविद्धनसो दमित्वा
स्वयंवरे नाग्नजितीपुवाह ।
तद्भग्नमानानपि गृध्यतोऽज्ञा-
ज्ञमेऽथतः शस्त्रभृतः स्वशत्रैः ॥ ४ ॥

kakudmino 'viddhanaso damitvā
svayamvare nāgnajitīm uvāha
tad-bhagnamānān api gṛdhyato jñān
jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ

kakudminah—bulls whose noses were not pierced; *aviddhanasah*—pierced by the nose; *damitvā*—subduing; *svayamvare*—in the open competition to select the bridegroom; *nāgnijitī*—Princess Nāgnijitī; *uvāha*—married; *tad-bhagnamānāḥ*—in that way all who were disappointed; *api*—even though; *gṛdhyaytaḥ*—wanted; *ajñān*—fools; *jaghne*—killed and wounded; *akṣataḥ*—without being wounded; *śastra-bhṛtaḥ*—equipped with all weapons; *sva-śastraiḥ*—by His own weapons.

TRANSLATION

By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nāgnajitī in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the Princess, and thus there was a fight. Well-equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself.

TEXT 5

प्रियं प्रभुर्ग्राम्य इव प्रियाया
विधित्सुरार्चद् द्युतरुं यदर्थे ।
वज्र्याद्रवत्तं सगणो रुषान्धः
क्रीडामृगो नूनमयं चथूनाम् ॥ ५ ॥

*priyam—of the dear wife; prabhuḥ—the Lord; grāmyaḥ—ordinary living being; iva—in the manner of; priyāyāḥ—just to please; vīdhitsuḥ—wishing; ārcchat—brought about; dyutaram—*the pārijāta* flower tree; yat—for which; arthe—in the matter of; vajrī—Indra, the King of heaven; ādravat tam—went forward to fight with Him; sa-gaṇaḥ—with full strength; ruṣā—in anger; andhaḥ—blind; krīḍā-mrgaḥ—henpecked; nūnam—of course; ayam—this; vadhanām—of the wives.*

*priyam—of the dear wife; prabhuḥ—the Lord; grāmyaḥ—ordinary living being; iva—in the manner of; priyāyāḥ—just to please; vīdhitsuḥ—wishing; ārcchat—brought about; dyutaram—*the pārijāta* flower tree; yat—for which; arthe—in the matter of; vajrī—Indra, the King of heaven; ādravat tam—went forward to fight with Him; sa-gaṇaḥ—with full strength; ruṣā—in anger; andhaḥ—blind; krīḍā-mrgaḥ—henpecked; nūnam—of course; ayam—this; vadhanām—of the wives.*

TRANSLATION

Just to please His dear wife, the Lord brought back the *pārijāta* tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives (henpecked as he was), ran after the Lord with full force to fight Him.

PURPORT

The Lord once went to the heavenly planet to present an earring to Aditi, the mother of the demigods, and His wife Satyabhāmā also went with Him. There is a special flowering tree called the *pārijāta* which grows only in the heavenly planets, and Satyabhāmā wanted this tree. Just to please His wife, like an ordinary husband, the Lord brought back the tree, and this enraged Vajrī, or the controller of the thunderbolt. Indra's wives inspired him to run after the Lord to fight, and Indra, because he was a henpecked husband and also a fool, listened to them and dared to fight with Kṛṣṇa. He was a fool on this occasion because he forgot that everything belongs to the Lord.

There was no fault on the part of the Lord, even though He took away the tree from the heavenly kingdom, but because he was henpecked, dominated by his beautiful wives like Śacī, Indra became a fool, just as all persons who are dominated by their wives are generally foolish. Indra thought that Kṛṣṇa was a henpecked husband who only by the will of His wife Satyabhāmā took away the property of heaven, and therefore he thought that Kṛṣṇa could be punished. He forgot that the Lord is the proprietor of everything and cannot be henpecked. The Lord is fully independent, and by His will only He can have hundreds and thousands of wives like Satyabhāmā. He was not, therefore, attached to Satyabhāmā because she was a beautiful wife, but He was pleased with her devotional service and thus wanted to reciprocate the unalloyed devotion of His devotee.

TEXT 6

सुतं मृद्धे खं वपुषा ग्रसन्तं
दृष्ट्वा सुनाभोन्मथितं धरित्र्या ।
आमन्त्रितसत्तनयाय शेषं
दत्त्वा तदन्तःपुरमाविवेश ॥ ६ ॥

sutam mṛdhe kham vapusā grasantam
dṛṣṭvā sunābhon mathitam dharitryā
āmantritas tattanayāya śeṣam
dattvā tad-antah-puram āviveśa

sutam—son; *mṛdhe*—in the fight; *kham*—the sky; *vapusā*—by his body; *grasantam*—while devouring; *dṛṣṭvā*—seeing; *sunābhon*—by the sudarśana wheel; *mathitam*—killed; *dharitryā*—by the earth; *āmantritaḥ*—being prayed for; *tat-tanayāya*—to the son of Narakāsura; *śeṣam*—that which was taken from; *dattvā*—returning; *it*; *tat*—his; *antah-puram*—inside the house; *āviveśa*—entered.

TRANSLATION

Narakāsura, the son of Dharitri, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord, which led to the return of the kingdom to the son of Narakāsura, and thus the Lord entered the house of the demon.

Text 7

The Lord's Pastimes Out of Vṛndāvana

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PURPORT

It is said in other *Purāṇas* that Narakāsura was the son of Dharitri, the earth, by the Lord Himself. But he became a demon due to the bad association of Bāṇa, another demon. An atheist is called a demon, and it is a fact that even a person born of good parents can turn into a demon by bad association. Birth is not always the criterion of goodness; unless and until one is trained in the culture of good association, one cannot become good.

TEXT 7

तत्राहृतास्ता नरदेवकन्याः
कुजेन दृष्ट्वा हरिमार्तबन्धुम् ।
उत्थाय सद्यो जग्रुहुः प्रहर्ष-
त्रीडानुरागप्रहितावलोकैः ॥ ७ ॥

tatrāhṛtās tā nara-deva-kanyāḥ
kujena dṛṣṭvā harim ārta-bandhum
utthāya sadyo jagrhuḥ praharṣa-
vriḍānurāga-prahitāvalokaiḥ

tatra—inside the house of Narakāsura; *āhṛtāḥ*—kidnapped; *tāḥ*—all those; *nara-deva-kanyāḥ*—daughters of many kings; *kujena*—by the demon; *dṛṣṭvā*—by seeing; *harim*—the Lord; *ārta-bandhum*—the friend of the distressed; *utthāya*—at once got up; *sadyaḥ*—then and there; *jagrhuḥ*—accepted; *praharṣa*—joyfully; *vriḍā*—shyness; *anurāga*—attachment; *prahitāvalokaiḥ*—by eager glancing.

TRANSLATION

There in the house of the demon, all the princesses kidnapped by Narakāsura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives.

PURPORT

Narakāsura kidnapped many daughters of great kings and kept them imprisoned in his palace. But when he was killed by the Lord and the Lord

entered the house of the demon, all the princesses were enlivened with joy and offered to become His wives because the Lord is the only friend of the distressed. Unless the Lord accepted them, there would be no chance of their being married because the demon kidnapped them from their fathers' custody and therefore no one would agree to marry them. According to Vedic society, girls are transferred from the custody of the father to the custody of the husband. Since these princesses had already been taken away from the custody of their fathers, it would have been difficult for them to have any husband other than the Lord Himself.

TEXT 8

आसां मुहूर्ते एकस्मिन्नानागरेषु योषिताम् ।
सविधं जगृह पाणीननुरूपः समायया ॥ ८ ॥

āsām muhūrta ekasmin
nānāgareṣu yositām
savidham jagrhe pāñin
anurūpah sva-māyayā

āsām—all those; muhūrta—at one time; ekasmin—simultaneously; nānāgareṣu—in different compartments; yositām—of the women; sa-vidham—in perfect rituals; jagrhe—accepted; pāñin—hands; anurūpah—exactly to match; sva-māyayā—by His internal potency.

TRANSLATION

All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess, and He accepted their hands in perfect rituals by His internal potency.

PURPORT

In the *Brahma-saṁhitā* the Lord is described as follows in regard to His innumerable plenary expansions:

advaitam acyutam anādim ananta-rupam
ādyam purāṇa-purūṣam navayauvanam ca
vedeṣu durllabham adurllabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi (Bs. 5.33)

"The Lord, Govinda, whom I worship, is the original Personality of Godhead. He is nondifferent from His innumerable plenary expansions,

who are all infallible, original and unlimited and who have eternal forms. Although He is primeval, the oldest personality, He is always fresh and young." By His internal potency the Lord can expand Himself into various personalities of *svayam-prakāśa* and again into *prabhava* and *vaibhava* forms, and all of them are nondifferent from one another. The forms into which the Lord expanded to marry the princesses in different apartments were all slightly different just to match each and every one of them. They are called *vaibhava-vilāsa* forms of the Lord and are effected by His internal potency, *yoga-māyā*.

TEXT 9

तस्वपत्यन्यजनयदात्मतुल्यानि सर्वतः ।
एकैकस्यां दश दश प्रकृतेर्विभूषया ॥ ९ ॥

tāsv apatyāny ajanayād
ātma-tulyāni sarvataḥ
ekaikasyām daśa daśa
prakṛter vibubhūṣayā

tāsu—unto them; apatyāni—offspring; ajanayāt—begot; ātma-tulyāni—all like Himself; sarvataḥ—in all respects; eka-ekasyām—in each and every one of them; daśa—ten; daśa—ten; prakṛteḥ—for expanding Himself; vibubhūṣayā—so desiring.

TRANSLATION

Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities.

TEXT 10

कालमागधशाल्वादीननीकै रूप्तः पुरम् ।
अजीघनत्स्वयं दिव्यं स्वपुंसां तेज आदिशत् ॥ १० ॥

kāla-māgadha-śālva-dīn
anīkai rundhataḥ puram
ajīghanat svayam divyam
sva-puṁsām teja ādīsat

kāla—Kālayavana; māgadha—the King of Magadha (Jarāsandha); śālva—King Śālva; dīn—and others; anīkaiḥ—by the soldiers; rundhataḥ—being encircled; puram—the city of Mathurā; ajīghanat—killed; svayam—person-

ally; *divyam*—transcendental; *sva-puṁśām*—of His own men; *tejah*—prowess; *ādiśat*—exhibited.

TRANSLATION

Kālayavana, the King of Magadha and Śālva attacked the city of Mathurā, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

PURPORT

After the death of Kāṁsa, when Mathurā was encircled by the soldiers of Kālayavana, Jarāsandha and Śālva, the Lord seemingly fled from the city, and thus He is known as Ranchor, or one who fled from fighting. Actually, the fact was that the Lord wanted to kill them through the agency of His own men, devotees like Mucukunda, Bhīma, etc. Kālayavana and the King of Magadha were killed by Mucukunda and Bhīma respectively, who acted as agents of the Lord. By such acts the Lord wanted to exhibit the prowess of His devotees, as if He were personally unable to fight but His devotees could kill them. The relationship of the Lord with His devotees is a very happy one. Actually, the Lord descended at the request of Brahmā in order to kill all the undesirables of the world, but to divide the share of glory He sometimes engaged His devotees to take the credit. The Battle of Kurukṣetra was designed by the Lord Himself, but just to give credit to His devotee Arjuna (*nimitta-mātrāṁ bhava savyasācin*), He played the part of the charioteer, while Arjuna was given the chance to play the fighter and thus become the hero of the Battle of Kurukṣetra. What He wants to do Himself by His transcendental plans, He executes through His confidential devotees. That is the way of the Lord's mercy towards His pure unalloyed devotees.

TEXT 11

शम्बरं द्विविदं बाणं मुरं बल्वलमेव च ।
अन्यांश्च दन्तवक्त्रादीनवधीक्तांश्च धातयत् ॥११॥

śambaram dvividam bāṇam
muram balvalam eva ca
anyāṁś ca dantavaktrādīn
avadhīt kāṁś ca ghātayat

ally; *divyam*—transcendental; *sva-puṁśām*—of His own men; *tejah*—prowess; *ādiśat*—exhibited.

TRANSLATION

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PURPORT

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muram balvalam eva ca
anyāṁś ca dantavaktrādīn
avadhīt kāṁś ca ghātayat

śambaram—Śambara; dvividam—Dvividha; bāṇam—Bāṇa; muram—Mura; balvalam—Balvala; eva ca—as also; anyān—others; ca—also; dantavakrādīn—like Dantavakra and others; avadhīt—killed; kāṁś ca—and many others; ghātayat—caused to be killed.

TRANSLATION

Of kings like Śambara, Dvividha, Bāṇa, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Śrī Baladeva, etc].

TEXT 12

अथ ते ग्रातुपुत्राणां पक्षयोः पतितान्वृपान् ।
चत्वारं भूः कुरुक्षेत्रं येषामापत्तां बलैः ॥१२॥

atha te bhrātr-putrāṇām
pakṣayoḥ patitān nṛpān
cacāla bhūḥ kurukṣetram
yeṣām āpatatām balaiḥ

atha—thereafter; te—your; bhrātr-putrāṇām—of the nephews; pakṣayoḥ—sides; patitān—killed; nṛpān—kings; cacāla—shook; bhūḥ—the earth; kurukṣetram—Battle of Kurukṣetra; yeṣām—of whom; āpatatām—traversing; balaiḥ—by strength.

TRANSLATION

Then, O Vidura, the Lord caused all the kings, both the enemies and those on the side of your fighting nephews, to be killed in the Battle of Kurukṣetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield.

TEXT 13

सकर्णदुःशासनसौबलानां
कुमन्त्रपाकेन हतश्रियाशुष्म् ।
सुयोधनं सानुचरं शयनं
भग्नोरुम्बूर्ध्या न ननन्द पश्यन् ॥१३॥

sa karṇa-duḥśāsana-saubalānām
kumantrapākena hata-śriyāyuṣam
suyodhanām sānucaram śayānām
bhagnorūm urvyān na nananda paśyan

sah—He (the Lord); karṇa—Karṇa; duḥśāsana—Duḥśāsana; saubalānām—Saubala; kumantra-pākena—by the intricacy of ill advice; hata-śriya—bereft of fortune; āyuṣam—duration of life; suyodhanām—Duryodhana; sa-anucaram—with followers; śayānām—lying down; bhagna—broken; īrum—thighs; urvyān—very powerful; na—did not; nananda—take pleasure; paśyan—seeing like that.

TRANSLATION

Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karṇa, Duḥśāsana and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.

PURPORT

The fall of Duryodhana, the leading son of Dhṛtarāṣṭra, was not pleasing to the Lord, although He was on the side of Arjuna and it was He who advised Bhīma how to break the thighs of Duryodhana while the fight was going on. The Lord is constrained to award punishment upon the wrongdoer, but He is not happy to award such punishments because the living entities are originally His parts and parcels. He is harder than the thunderbolt for the wrongdoer and softer than the rose for the faithful. The wrongdoer is misled by bad associates and by ill advice which is against the established principles of the Lord's order, and thus he becomes subject to punishment. The surest path to happiness is to live by the principles laid down by the Lord and not to disobey His established laws, which are enacted in the *Vedas* and the *Purāṇas* for the forgetful living entities.

TEXT 14

कियान् भुवोऽयं क्षपितोरुभारो
यद्रोणभीष्मार्जुनभीममूलैः ।
अष्टादशाश्वौहिणिको मदंशै-
रास्ते बलं दुर्विषहं यद्दनाम् ॥१४॥

kiyān bhuvo 'yam kṣapitoru-bhāro
yad droma-bhīṣmārjuna-bhīma-mūlaiḥ
अष्टादशाश्वौहिणिको मदंशै-
रास्ते बलं दुर्विषहं यद्दनाम् ॥१४॥

kiyān bhuvo 'yam kṣapitoru-bhāro
yad droma-bhīṣmārjuna-bhīma-mūlaiḥ

asṭādaśākṣauhiṇī ko madarīśair
āste balām durviṣaham yadūnām

kiyān—what is this; bhuvaḥ—of the earth; ayam—this; kṣapita—abated; uru—very great; bhāraḥ—burden; yat—which; droma—Drona; bhīṣma—Bhīṣma; arjuna—Arjuna; bhīma—Bhīma; mūlaiḥ—on the background; asṭādaśa—eighteen; akṣauhiṇī—phalanxes of military strength (vide Bhāg. 1.16.34); kah—who; madarīśaiḥ—with My descendants; āste—are still there; balām—great strength; durviṣaham—unbearable; yadūnām—of the Yadu dynasty.

TRANSLATION

[After the end of the Battle of Kurukṣetra, the Lord said:] The abatement of the great burden of the earth has now been effected with the help of Drona, Bhīṣma, Arjuna and Bhīma. But what is this? There is still the great strength of the Yadu dynasty, born of Myself, which may be a more unbearable burden.

PURPORT

It is a wrong theory that due to an increase in population the world becomes overburdened and therefore there are wars and other annihilating processes. The earth is never overburdened. The heaviest mountains and oceans on the face of the earth hold more living entities than there are human beings, and they are not overburdened. If a census were taken of all the living beings on the surface of the earth, certainly it would be found that the number of humans is not even five percent of the total number of living beings. If the birth rate of human beings is increasing, then the birth rate of other living beings is increasing proportionately. The birth rate of lower animals—beasts, aquatics, birds, etc.—is far greater than that of human beings. There is an adequate arrangement for food for all the living beings all over the earth by the order of the Supreme Lord, and He can arrange more and more if there is actually a disproportionate increase of living beings.

Therefore, there is no question of an increase in population causing a burden. The earth became overburdened due to *dharma-glāni*, or irregular discharge of the Lord's desire. The Lord appeared on the earth to curb the increase in miscreants, and not the increase in population, as is wrongly put forward by the mundane economist. When Lord Kṛṣṇa appeared, there had been a sufficient increase in miscreants who had violated the desire of the Lord. The material creation is meant for fulfilling the desire of the Lord, and His desire is that the conditioned souls who are unfit to enter into the kingdom of God have a chance to improve their conditions for entering. The entire process of cosmic arrangement is intended just to

give a chance to the conditioned souls to enter the kingdom of God, and there is an adequate arrangement for their maintenance by the nature of the Lord.

Therefore, although there may be a great increase in population on the surface of the earth, if the people are exactly in line with God consciousness and are not miscreants, such a burden on the earth is a source of pleasure for her. There are two kinds of burdens. There is the burden of the beast and the burden of love. The burden of the beast is unbearable, but the burden of love is a source of pleasure. Śrī Viśvanātha Cakravartī describes the burden of love very practically. He says that the burden of the husband on the young wife, the burden of the child on the lap of the mother, and the burden of wealth on the businessman, although actually burdens from the viewpoint of heaviness, are sources of pleasure, and in the absence of such burdensome objects, one may feel the burden of separation, which is heavier to bear than the actual burden of love. When Lord Kṛṣṇa referred to the burden of the Yadu dynasty on the earth, He referred to something different than the burden of the beast. The large numbers of family members born of Lord Kṛṣṇa counted to some millions and were certainly a great increase in the population of the earth, but because all of them were expansions of the Lord Himself by His transcendental plenary expansions, they were a source of great pleasure for the earth. When the Lord referred to them in connection with the burden on the earth, He had in mind their imminent disappearance from the earth. All the members of the family of Lord Kṛṣṇa were incarnations of different demigods, and they were to disappear from the surface of the earth along with the Lord. When He referred to the unbearable heaviness on the earth in connection with the Yadu dynasty, He was referring to the burden of their separation. Śrīla Jīva Gosvāmī confirms this inference.

TEXT 15

मिथो यदैषां भविता विवादो
मध्व-ामदाताम्रविलोचनाम् ।
नैषां वधोपाय इयानतोऽन्यो
मग्न्युद्यतेऽन्तर्दर्थते स्वयं स ॥१५॥

mitho yadaīṣāṁ bhavitā vivādo
madhv-āmadātāmra-vilocanānām
naiṣāṁ vadhopāya iyān ato 'nyo
mayy udyate 'ntardadhatे svayām sma

mithah—one another; *yadā*—when; *eṣām*—of them; *bhavitā*—will take place; *vivādah*—quarrel; *madhu-āmadā*—intoxication by drinking; *tāmra-vilocanānām*—of their eyes being copper-red; *na*—not; *eṣām*—of them; *vadhopāyah*—means of disappearance; *iyān*—like this; *atah*—besides this; *anyah*—alternative; *mayi*—on My; *udyate*—disappearance; *antardadhatē*—will disappear; *svayam*—themselves; *sma*—certainly.

TRANSLATION

When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My disappearance, this incident will take place.

PURPORT

The Lord and His associates appear and disappear by the will of the Lord. They are not subjected to the laws of material nature. No one was able to kill the family of the Lord, nor was there any possibility of their natural death by the laws of nature. The only means, therefore, for their disappearance was the makeshow of a fight amongst themselves, as if brawling in intoxication due to drinking. That so-called fighting would also take place by the will of the Lord, otherwise there would be no cause for their fighting. Just as Arjuna was made to be illusioed by family affection and thus the *Bhagavad-gītā* was spoken, so the Yadu dynasty was made to be intoxicated by the will of the Lord, and nothing more. The devotees and associates of the Lord are completely surrendered souls. Thus they are transcendental instruments in the hands of the Lord and can be used in any way the Lord desires. The pure devotees also enjoy such pastimes of the Lord because they want to see Him happy. Devotees of the Lord never assert independent individuality; on the contrary, they utilize their individuality in pursuit of the desires of the Lord, and this cooperation of the devotees with the Lord makes a perfect scene of the Lord's pastimes.

TEXT 16

एवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् ।
नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन् ॥१६॥

evān sañcintya bhagavān
sva-rājye sthāpya dharmajam

*nanda-yāmāsa suhṛdah
sādhūnām vartma darśayan*

evam—thus; *sañcintya*—thinking within Himself; *bhagavān*—the Personality of Godhead; *sva-rājye*—in his own kingdom; *sthāpya*—installing; *dharmajam*—Mahārāja Yudhiṣṭhīra; *nanda-yāmāsa*—gladdened; *suhṛdah*—friend of all; *sādhūnām*—of the saints; *gartma*—path; *darśayan*—by indication.

TRANSLATION

Lord Śrī Kṛṣṇa, thus thinking to Himself, established Mahārāja Yudhiṣṭhīra in the position of supreme control of the world in order to show the ideal of administration on the path of piety.

TEXT 17

उत्तरायां धृतः पूरोर्वशः साध्वभिमन्तुना ।
स वै द्रौष्यस्त्रसंषिष्ठः पुनर्भगवता धृतः ॥१७॥

*uttarāyām dhṛtaḥ pūrō
vāṁśah sādhv abhimanyuṇā
sa vai drauṇy-astra-sampluṣṭah-
punar bhagavatā dhṛtaḥ*

uttarāyām—unto Uttarā; *dhṛtaḥ*—conceived; *pūroḥ*—of Pūru; *vāṁśah*—descendant; *sādhu abhimanyuṇā*—by the hero Abhimanyu; *sah*—he; *vai*—certainly; *drauṇi-astra*—by the weapon of Drauṇi, the son of Drona; *ampluṣṭah*—being burnt; *punah*—again for the second time; *bhagavatā*—by the Personality of Godhead; *dhṛtaḥ*—protected.

TRANSLATION

The embryo of the descendant of Pūru, who was begotten by the great hero Abhimanyu in the womb of Uttarā, his wife, was burnt by the weapon of the son of Drona, but later on he was again protected by the Lord.

PURPORT

The embryonic body of Parīkṣit which was in formation after Uttarā's pregnancy by Abhimanyu, the great hero, was burned by the *brahmāstra* of Aśvatthāmā, but a second body was given by the Lord within the womb, and thus the descendant of Pūru was saved. This incident is the direct proof that the body and the living entity, the spiritual spark, are different. When the living entity takes shelter in the womb of a woman through the injection of the semina of a man, there is an emulsification of the man's

and woman's discharges, and thus a body is formed the size of a pea, gradually developing into a complete body. But if the developing embryo is destroyed in some way or other, the living entity has to take shelter in another body or in the womb of another woman. The particular living entity who was selected to be the descendant of Mahārāja Pūru, or the Pāṇḍavas, was not an ordinary living entity, and by the superior will of the Lord he was destined to be the successor to Mahārāja Yudhiṣṭhīra. Therefore, when Aśvatthāmā destroyed the embryo of Mahārāja Parīkṣit, the Lord, by His own internal potency, entered into the womb of Uttarā by His plenary portion just to give audience to the would-be Mahārāja Parīkṣit, who was in great danger. By His appearance within the womb, the Lord encouraged the child and gave him complete protection in a new body by His omnipotency. By His power of omnipresence He was present both inside and outside of Uttarā and other members of the Pāṇḍava family.

TEXT 18

अयाजयद्धर्मसुतमश्वमेधैत्रिभिर्विभुः ।
सोऽपि क्षमामनुजै रक्षन् रेमे कृष्णमनुव्रतः ॥१८॥

*ayājayad dharma-sutam
aśva-medhais tribhir vibhuḥ
so 'pi kṣmām anujai rakṣan
reme kṛṣṇam-anuvrataḥ*

ayājayat—made to perform; *dharma-sutam*—by the son of Dharma (Mahārāja Yudhiṣṭhīra); *aśva-medhais*—by horse sacrifices; *tribhiḥ*—three; *vibhuḥ*—the Supreme Lord; *sah*—Mahārāja Yudhiṣṭhīra; *api*—also; *kṣmām*—the earth; *anujaiḥ*—assisted by his younger brothers; *rakṣan*—protecting; *reme*—enjoyed; *kṛṣṇam*—Kṛṣṇa, the Personality of Godhead; *anuvrataḥ*—constant follower.

TRANSLATION

The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Mahārāja Yudhiṣṭhīra, constantly following Kṛṣṇa, the Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers.

PURPORT

Mahārāja Yudhiṣṭhīra was the ideal monarchical representative on the earth because he was a constant follower of the Supreme Lord, Śrī Kṛṣṇa. As stated in the *Vedas* (*Īśopaniṣad*), the Lord is the proprietor of the entire manifested cosmic creation, which presents a chance for the condi-

tioned souls to revive their eternal relationship with the Lord and thus go back to Godhead, back home. The whole system of the material world is arranged with that program and plan. Anyone who violates the plan is punished by the law of nature, which is acting by the direction of the Supreme Lord. Mahārāja Yudhiṣṭhīra was installed on the throne of the earth as a representative of the Lord. The king is always expected to be the representative of the Lord. Perfect monarchy necessitates representation of the supreme will of the Lord, and Mahārāja Yudhiṣṭhīra was the ideal monarch on this supreme principle. Both the King and the subjects were happy in the discharge of worldly duties, and thus protection of the citizens and enjoyment of natural life, with full cooperation of material nature, followed in the reign of Mahārāja Yudhiṣṭhīra and his worthy descendants like Mahārāja Parīkṣit.

TEXT 19

भगवानपि विश्वात्मा लोकवेदपथनुगः ।
कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमास्थितः ॥१९॥

*bhagavān api viśvātmā
loka-veda-pathānugāḥ
kāmān siṣeve dvārvatyām
asaktaḥ sāṅkhyam āsthitaḥ*

bhagavān—the Personality of Godhead; *api*—also; *viśva-ātmā*—the Supersoul of the universe; *loka*—custom; *veda*—the Vedic principles; *pathānugāḥ*—follower of the path; *kāmān*—the necessities of life; *siṣeved*—enjoyed; *dvārvatyām*—in the city of Dvārakā; *asaktaḥ*—without being attached; *sāṅkhyam*—knowledge in Sāṅkhyā philosophy; *āsthitaḥ*—being situated.

TRANSLATION

Simultaneously, the Personality of Godhead enjoyed life in the city of Dvārakā, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sāṅkhyā system of philosophy.

PURPORT

While Mahārāja Yudhiṣṭhīra was the Emperor of the earth, Lord Śrī Kṛṣṇa was the King of Dvārakā and was known as Dvārakādhīśa. Like other subordinate kings, He was under the regime of Mahārāja Yudhiṣṭhīra.

Although Lord Śrī Kṛṣṇa is the supreme emperor of the entire creation, while He was on this earth He never violated the principles of the Vedic injunctions because they are the guide for human life. Regulated human life according to the Vedic principles, which are based on the system of knowledge called *Sāṅkhyā* philosophy, is the real way of enjoyment of the necessities of life. Without such knowledge, detachment and custom, the so-called human civilization is no more than an animal society of eat, drink, be merry and enjoy. The Lord was acting freely, as He willed, yet by His practical example He taught not to lead a life which goes against the principles of detachment and knowledge. Attainment of knowledge and detachment, as very elaborately discussed in *Sāṅkhyā* philosophy, is the real perfection of life. Knowledge means to know that the mission of the human form of life is to end all the miseries of material existence and that in spite of having to fulfill the bodily necessities in a regulated way, one must be detached from such animal life. Fulfilling the demands of the body is animal life, and fulfilling the mission of spirit soul is the human mission.

TEXT 20

स्निग्धस्मितावलोकेन वाचा पीयुषकल्पया ।
चरित्रेणानवदेन श्रीनिकेतेन चात्मना ॥२०॥

*snigdha-smitāvalokena
vācā piyūṣa-kalpayā
caritreṇānavadyena
śrī-niketena cātmanā*

snigdha—gentle; *smitāvalokena*—by a glance with sweet smile; *vācā*—by words; *piyūṣa-kalpayā*—compared to nectar; *caritreṇā*—by character; *anavadyena*—without flaw; *śrī*—fortune; *niketena*—residence; *ca*—and; *ātmanā*—by His transcendental body.

TRANSLATION

He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

PURPORT

In the previous verse it is described that Lord Kṛṣṇa, being situated in the truths of *Sāṅkhyā* philosophy, is detached from all kinds of matter. In the present verse it is described that He is the residence of the goddess of

fortune. These two things are not at all contradictory. Lord Kṛṣṇa is detached from the variegatedness of the inferior nature, but He is in eternal, blissful enjoyment of the spiritual nature, or His internal potency. One who has a poor fund of knowledge cannot understand this distinction between the external and internal potencies. In *Bhagavad-gītā*, the internal potency is described as the *parā prakṛti*. In the *Viṣṇu Purāṇa* also, the internal potency of Viṣṇu is described as *parā śakti*. The Lord is never detached from the association of *parā śakti*. This *parā śakti* and her manifestations are described in the *Brahma-saṁhitā* as *ānanda-cinmaya-rasa-pratibhāvitābhiḥ*. (Bs. 5.37) The Lord is eternally joyful and cognizant in the taste derived from such transcendental bliss. Negation of the variegatedness of the inferior energy does not necessitate negation of the positive transcendental bliss of the spiritual world. Therefore the Lord's gentleness, His smile, His character and everything related to Him are all transcendental. Such manifestations of the internal potency are the reality, of which the material shadow is only a temporary representation from which everyone with proper knowledge must be detached.

TEXT 21

इमं लोकममुं चैव रमयन् सुतरां यदून् ।
रेमे क्षणदया दत्तक्षणसौहृदः ॥२१॥

imam lokam amum caiva
ramayan sutarām yadūn
reme kṣaṇadaya datta-
kṣaṇa-strī-kṣaṇa-sauhṛdah

imam—this; *lokam*—earth; *amum*—and the other worlds; *ca*—also; *eva*—certainly; *ramayan*—pleasing; *sutarām*—specifically; *yadūn*—the Yadus; *reme*—enjoyed; *kṣaṇadaya*—by night; *datta*—given by; *kṣaṇa*—leisure; *strī*—women; *kṣaṇa*—conjugal love; *sauhṛdah*—friendship.

TRANSLATION

The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women.

PURPORT

The Lord enjoyed in this world with His pure devotees. Although He is the Personality of Godhead and is transcendental to all material attach-

Text 22]

The Lord's Pastimes Out of Vṛndāvana

111

ment, He nevertheless exhibited much attachment for His pure devotees on the earth, as well as for the demigods who engage in His service in the heavenly planets as powerful delegated directors in the management of all material activities. He displayed special attachment for His family members, the Yadus, as well as for His sixteen thousand wives, who had the opportunity to meet Him in the leisure hours of night. All these attachments of the Lord are manifestations of His internal potency, of which the external potency is only a shadow representation. In the *Skanda Purāṇa*, *Prabhāsa khanda* Chapter, in the topics between Lord Śiva and Gaurī, there is confirmation of His internal potential manifestations. There is mention of the Lord's meeting with sixteen thousand cowherd damsels although He is the *Harīṣa* (transcendental) Supersoul and maintainer of all living entities. The sixteen thousand cowherd damsels are a display of sixteen varieties of internal potencies. This will be more elaborately explained in the Tenth Canto. It is said there that Lord Kṛṣṇa is just like the moon and the internal potential damsels are like the stars around the moon.

TEXT 22

तस्यैवं रममाणस्य संवत्सरगणान् बहून् ।
गृहमेधेषु योगेषु विरागः समजायत ॥२२॥

tasyaivam ramamāṇasya
saṁvatsara-gaṇān bahūn
grhamedheṣu yogesu
virāgah samajāyata

tasya—His; *evam*—thus; *ramamāṇasya*—enjoying; *saṁvatsara*—many years; *gaṇān*—number; *bahūn*—great many; *grhamedheṣu*—in household life; *yogesu*—in sex life; *virāgah*—detachment; *saṁjāyata*—awakened.

TRANSLATION

The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life was fully manifested.

PURPORT

Even though the Lord is never attached to any kind of material sex life, as the universal teacher He remained a householder for many, many years, just to teach others how one should live in householder life. Śrīla Viśvanātha Cakravartī Thākura explains that the word *saṁjāyata* means “fully exhibited.” In all His activities while present on the earth, the

Lord exhibited detachment. This was fully displayed when He wanted to teach by example that one should not remain attached to household life for all the days of one's life. One should naturally develop detachment as a matter of course. The Lord's detachment from household life does not indicate detachment from His eternal associates, the transcendental cowherd damsels. But the Lord desired to end His so-called attachment to the three modes of material nature. He can never be detached from the service of His transcendental associates like Rukminī and other goddesses of fortune, as described in the *Brahma-saṁhitā*: *lakṣmī-sahasra-śata-sambhrama-sevyamānam*. (Bs. 5.37)

TEXT 23

दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान् ।
को विस्रम्भेत योगेन योगेश्वरमनुव्रतः ॥२३॥

daivādhīneṣu kāmeṣu
daivādhīnah svayam pumān
ko viśrambaheta yogena
yogeśvaram anuvratāḥ

daiva—supernatural; *adhīneṣu*—being controlled; *kāmeṣu*—in sense enjoyment; *daiva-adhīnah*—controlled by supernatural force; *svayam*—himself; *pumān*—living entity; *kaḥ*—whoever; *viśrambaheta*—can have faith in; *yogena*—by devotional service; *yogeśvaram*—the Supreme Lord; *anuvratāḥ*—serving.

TRANSLATION

Every living entity is controlled by a supernatural force, and thus his sense enjoyment is also under the control of that supernatural force. No one, therefore, can put his faith in Lord Kṛṣṇa's transcendental sense activities but one who has become a devotee of the Lord by rendering devotional service.

PURPORT

As stated in *Bhagavad-gītā*, no one can understand the transcendental birth and activities of the Lord. The same fact is herein corroborated: no one but one who is enlightened by the devotional service of the Lord can understand the difference between the Lord's activities and those of others, who are controlled by the supernatural force. The sense enjoyment of all animals, men and demigods within the purview of the material

universe is controlled by the supernatural force called the *prakṛti*, or *daivī-māyā*. No one is independent in obtaining sense enjoyment, and everyone in this material world is after sense enjoyment. Persons who are themselves under the control of supernatural power cannot believe that Lord Kṛṣṇa is not under any control beyond Himself in the matter of sense enjoyment. They cannot understand that His senses are transcendental. In the *Brahma-saṁhitā* the Lord's senses are described as omnipotent; i.e., with any sense He can perform the activities of the other senses. One who has limited senses cannot believe that the Lord can eat by His transcendental power of hearing and can perform the act of sex life simply by seeing. The controlled living entity cannot even dream of such sense activities in his conditional life. But simply by the activities of *bhakti-yoga*, he can understand that the Lord and His activities are always transcendental. As the Lord says in *Bhagavad-gītā* (Bg. 18.55), *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: one cannot know even a fraction of the activities of the Lord if he is not a pure devotee of the Lord.

TEXT 24

पुर्यां कदाचित्क्रीड्दिर्यदुभोजकुमारकः ।
कोपिता मुनयः शेषुर्भगवन्मतकोविदाः ॥२४॥

puryām kadācit krīḍadbhir
yadu-bhoja-kumārakaiḥ
kopitā munayah śepur
bhagavan-mata-kovidāḥ

puryām—in the city of Dvārakā; *kadācit*—once upon a time; *krīḍadbhiḥ*—by sporting activities; *yadu*—the descendants of Yadu; *bhoja*—the descendants of Bhoja; *kumārakaiḥ*—princes; *kopitāḥ*—became angry; *munayah*—the great sages; *śepuh*—cursed; *bhagavat*—Personality of Godhead; *mata*—desire; *kovidāḥ*—cognizant.

TRANSLATION

Once upon a time, great sages were made angry by the sporting activities of the princely descendants of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.

PURPORT

The associates of the Lord who were playing the part of princes of descendants of the Yadu and Bhoja dynasties were not ordinary living

entities. It is not possible that they could offend any saintly man or sage, nor could the sages, who were all pure devotees of the Lord, be influenced to anger by any of the sporting activities of the princes born in the holy dynasty of Yadu or Bhoja wherein the Lord Himself appeared as a descendant. The cursing of the princes by the sages is another transcendental pastime of the Lord to make a show of anger. The princes were cursed in order that one may know that even the descendants of the Lord, who could never be vanquished by any act of material nature, were subjected to the reactions of anger by great devotees of the Lord. One should, therefore, take great care and attention not to commit an offense at the feet of a devotee of the Lord.

TEXT 25

ततः कतिपयैर्मासैर्वृष्णिभोजान्धकादयः ।
ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः ॥२५॥

tataḥ katipayair māsair
vr̥ṣṇi-bhojāndhakādayaḥ
yayuḥ prabhāsam̄ samhṛṣṭā
rathair deva-vimohitāḥ

tataḥ—thereafter; *katipayaiḥ*—a few; *māsaiḥ*—months passing; *vr̥ṣṇi*—the descendants of Vṛṣṇi; *bhoja*—the descendants of Bhoja; *andhaka-ādayaḥ*—and others, like the sons of Andhaka; *yayuḥ*—went; *prabhāsam̄*—the place of pilgrimage named Prabhāsa; *saṁhṛṣṭāḥ*—with great pleasure; *rathaiḥ*—on their chariots; *deva*—by Kṛṣṇa; *vimohitāḥ*—bewildered.

TRANSLATION

A few months passed, and then, bewildered by Kṛṣṇa, all the descendants of Vṛṣṇi, Bhoja and Andhaka who were incarnations of demigods went to Prabhāsa, while those who were eternal devotees of the Lord did not leave but remained in Dvārakā.

TEXT 26

तत्र स्नात्वा पितॄन्देवानृषीश्चैव तदम्भसा ।
तर्पयित्वाथ विग्रह्यो गावो बहुगुणा ददुः ॥२६॥

tatra snātvā pitṛn devān
ṛṣīṁś caiva tad-ambhasā
tarpayitvātha viprebhyo
gāvo bahu-guṇā daduḥ

tatra—there; *snātvā*—by taking bath; *pitṛn*—forefathers; *devān*—demigods; *ṛṣīn*—great sages; *ca*—also; *eva*—certainly; *tat*—of that; *ambhasā*—by the water; *tarpayitvā*—by pleasing; *atha*—thereupon; *viprebhyaḥ*—unto the brāhmaṇas; *gāvah*—cows; *bahu-guṇāḥ*—greatly useful; *daduḥ*—gave in charity.

TRANSLATION

After arriving there, all of them took bath, and with the water of this place of pilgrimage they offered their respects to the forefathers, demigods and great sages and thus satisfied them. They gave cows to the brāhmaṇas in royal charity.

PURPORT

Amongst the devotees of the Lord there are several divisions, mainly *nitya-siddhas* and *sādhana-siddhas*. The *nitya-siddha* devotees never fall down to the region of the material atmosphere, even though they sometimes come onto the material plane to execute the mission of the Lord. The *sādhana-siddha* devotees are chosen from the conditioned souls. Out of the *sādhana* devotees, there are mixed and pure devotees. The mixed devotees are sometimes enthusiastic about fruitive activities and are habituated to philosophical speculation. The pure devotees are free from all these mixtures and are completely absorbed in the service of the Lord, regardless of how and where they are situated. Pure devotees of the Lord are not enthusiastic to put aside their service to the Lord in order to go visit holy places of pilgrimage. A great devotee of the Lord in modern times, Śrī Narottamadāsa Ṭhākura, has sung like this: “To visit holy places of pilgrimage is another bewilderment of the mind because devotional service to the Lord at any place is the last word in spiritual perfection.”

For pure devotees of the Lord who are completely satisfied with the transcendental loving service of the Lord, there is hardly any necessity to visit the various places of pilgrimage. But those who are not so advanced have the prescribed duties of visiting pilgrimage sites and regularly performing the rituals. The part of the princely order of the Yadu dynasty who went to Prabhāsa performed all duties to be done in a place of pilgrimage and offered their pious actions to their forefathers and others.

As a rule, every human being is indebted to God, the demigods, great sages, other living entities, people in general, forefathers, etc., for various contributions received from them. Thus everyone is obliged to repay the debt of gratitude. The Yadus who went to the Prabhāsa pilgrimage site performed their duties by distributing land, gold, and well-nourished cows in royal charity, as described in the following verse.

TEXT 27

हिरण्यं रजतं शश्यां वासांस्यजिनकम्बलान् ।
यानं स्थानिभान् कन्या धरां वृत्तिकरीमपि ॥२७॥

hirāṇyam rajatam śayyām
vāsāṁsy ajina-kambalān
yānam rathān ibhān kanyā
dharām-vṛtti-karīm api

hirāṇyam—gold; rajatam—gold coins; śayyām—bedding; vāsāṁsi—clothing; ajina—animal skin for seats; kambalān—blankets; yānam—horses; rathān—chariots; ibhān—elephants; kanyāḥ—girls; dharām—land; vṛtti-karīm—to provide livelihood; api—also.

TRANSLATION

The brāhmaṇas were not only given well-fed cows in charity, but also gold, gold coins, bedding, clothing, animal skin seats, blankets, horses, elephants, girls and sufficient land for maintenance.

PURPORT

All these charities were meant for the brāhmaṇas whose lives were devoted entirely to the welfare of society, both spiritually and materially. The brāhmaṇas were not giving their services as paid servants, but the society provided them with all necessities. It was arranged for some of the brāhmaṇas, who were in difficulty for marriage, to be given girls. The brāhmaṇas, therefore, had no economic problems. The kṣatriya kings and rich mercantile men would provide them with all that they needed, and in exchange the brāhmaṇas were completely devoted to the elevation of society. That was the way of social cooperation between the different castes. When the brāhmaṇa class or caste gradually became easygoing, being fed by the society although they had no brahminical qualifications, they degraded themselves into brahma-bandhus, or disqualified brāhmaṇas, and thus other members of society also gradually fell down from the social standard of progressive life. As described in *Bhagavad-gītā*, the caste system is the creation of the Lord and is arranged according to the quality of work rendered to society and not in terms of birthright, as falsely claimed in the present degraded society.

TEXT 28

अन्नं चोरुसं तेभ्यो दत्त्वा भगवदर्पणम् ।
गोविप्रार्थामवः शूराः प्रणेषुभ्युवि मूर्धमिः ॥२८॥

annam coru-rasam tebhyo
dattvā bhagavad-arpaṇam
go-viprārthāsavaḥ śūrāḥ
pranemur bhuvi mūrdhabhiḥ

annam—foodstuff; ca—also; uru-rasam—highly delicious; tebhyāḥ—unto the brāhmaṇas; dattvā—after supplying; bhagavat-arpaṇam—which was first offered to the Personality of Godhead; go—cow; vipra—brāhmaṇas; artha—purpose; āsavaḥ—purpose of living; śūrāḥ—all the valiant kṣatriyas; pranemuḥ—offered obeisances; bhuvi—touching the ground; mūrdhabhiḥ—with their heads.

TRANSLATION

Thereafter they offered the brāhmaṇas highly delicious foodstuffs which were first offered to the Personality of Godhead, and they offered their respectful obeisances by touching their heads to the ground. They lived perfectly by protecting the cows and the brāhmaṇas.

PURPORT

The behavior exhibited by the descendants of Yādu in the pilgrimage site of Prabhāsa was highly cultured and exactly to the point of human perfection. The perfection of human life is attained by following three principles of civilization: protecting the cows, maintaining the brahminical culture and, above all, becoming a pure devotee of the Lord. Without becoming a devotee of the Lord, one cannot perfect one's human life. The perfection of human life is to be elevated to the spiritual world, where there is no birth, no death, no diseases and no old age. That is the highest perfectional aim of human life. Without this aim, any amount of material advancement in so-called comforts can only bring the defeat of the human form of life.

Brāhmaṇas and Vaiṣṇavas do not accept any foodstuff which is not first offered to the Personality of Godhead. Foodstuff offered to the Lord is accepted by the devotees as the mercy of the Lord. After all, the Lord supplies all kinds of foodstuff, both to the human being and to other animals. A human being must be conscious of the fact that all foodstuffs, namely grains, vegetables, milk, water, etc.—the prime necessities of life—are supplied by the Lord for mankind, and such foodstuffs cannot be manufactured by any scientist or materialist in a laboratory or factory established by human effort. The intelligent class of men are called brāhmaṇas, and those who have realized the Absolute Truth in His supreme personal feature are called Vaiṣṇavas. But both of them accept foodstuffs which are the remnants of sacrifice. Sacrifice is ultimately meant to satisfy

the *yajña-puruṣa*, Viṣṇu. In *Bhagavad-gītā* (Bg. 3.13) it is said that one who accepts foodstuffs as the remnants of sacrifice is freed from all sinful reactions, and one who cooks foodstuffs for maintenance of his body takes in all kinds of sins, which lead only to suffering. The foodstuffs prepared by the Yadus at the Prabhāsa pilgrimage site to offer to the bona fide *brāhmaṇas* there were all offered to the Personality of Godhead, Viṣṇu. They offered their sincere obeisances by touching their heads to the ground. The Yadus or any enlightened family in Vedic culture are trained for attainment of human perfection by total cooperation of service between the different divisions of social orders.

The word *uru-rasam* is also significant here. Hundreds of delicacies can be prepared simply by the combination of grains, vegetables and milk. All such preparations are in the mode of goodness and therefore can be offered to the Personality of Godhead. As stated in *Bhagavad-gītā* (Bg. 9.26), the Lord accepts only foodstuffs which are within the range of fruits, flowers, leaves and liquids, provided they are offered in complete devotional service. Devotional service is the only criterion for a bona fide offering to the Lord. The Lord assures that He positively eats such foodstuffs offered by the devotees. So, judging from all sides, the Yadus were perfectly trained civilized persons, and their being cursed by the *brāhmaṇas* was only by the desire of the Lord; the whole incident was a warning to all concerned that no one should behave lightly with *brāhmaṇas* and Vaiṣṇavas.

Thus end the *Bhaktivedanta* purports of the Third Chapter, Third Canto, of the Śrīmad-Bhāgavatam, entitled “The Lord’s Pastimes Out of Vṛndāvana.”

CHAPTER FOUR

Vidura Approaches Maitreya

TEXT 1

उद्धव उवाच

अथ ते तदनुजाता भुक्त्वा पीत्वा च वारुणीम् ।
तथा विभ्रंशितज्ञाना दुरुक्तैर्मर्म पस्तुः ॥ १ ॥

uddhava uvāca
atha te tad-anujñātā
bhuktvā pītvā ca vārunīm
tayā vibhraṁśita-jñānā
duruktair marma pasprśuḥ

uddhavaḥ uvāca—Uddhava said; *atha*—thereafter; *te*—they (the Yādavas); *tat*—by the *brāhmaṇas*; *anujñātāḥ*—being permitted; *bhuktvā*—partaking; *pītvā*—drinking; *ca*—and; *vārunīm*—liquor; *tayā*—by that; *vibhraṁśita-jñānāḥ*—being bereft of knowledge; *duruktaiḥ*—with harsh words; *marma*—the core of the heart; *pasprśuḥ*—touched.

TRANSLATION

Thereafter, all of them [the descendants of Viṣṇi and Bhoja], being permitted by the *brāhmaṇas*, partook of the remnants of *prasādam* and also drank liquor made of rice. By drinking they all became delirious, and, bereft of knowledge, they touched the cores of each other’s hearts with harsh words.

PURPORT

In ceremonies when *brāhmaṇas* and Vaiṣṇavas are sumptuously fed, the host partakes of the remnants of foodstuff after the guest has given permission. So the descendants of Viṣṇi and Bhoja formally took permission from the *brāhmaṇas* and ate the prepared foodstuff. *Kṣatriyas* are

permitted to drink at certain occasions, so they all drank a kind of light liquor made of rice. By such drinking they became delirious and bereft of sense, so much so that they forgot their relationship with one another and used harsh words which touched the cores of each other's hearts. Drinking is so harmful that even such a highly cultured family becomes affected by intoxication and can forget themselves in a drunken state. The descendants of Vṛṣṭi and Bhoja were not expected to forget themselves in this way, but by the will of the Supreme it happened, and thus they became harsh towards one another.

TEXT 2

तेषां मैरेयदोषेण विषमीकृतचेतसाम् ।
निम्लोचति रवावासीद्वेषुनामिव मर्दनम् ॥ २ ॥

teṣām maireyadoṣeṇa
viṣamikṛtacetasām
nimlocati ravāvāśid
veṣuṇāmiva mardanam

teṣām—of them; *maireya*—of intoxication; *doṣeṇa*—by the faults; *viṣamikṛta*—became unbalanced; *cetasām*—of those of whom the minds; *nimlocati*—sets; *ravau*—the sun; *āśit*—takes place; *veṣuṇām*—of the bamboos; *iva*—as; *mardanam*—destruction.

TRANSLATION

As by the friction of bamboos destruction takes place, so also, at sunset, by the interaction of the faults of intoxication, all their minds became unbalanced, and destruction took place.

PURPORT

When there is need of fire in the forest, by the will of the Supreme it takes place due to friction among the bamboos. Similarly, the descendants of Yadu were all destroyed by the will of the Lord by the process of self-destruction. Just as there is no possibility of a fire's occurring deep in a forest due to human effort, so also there was no power in the universe which could vanquish the descendants of the Yadus, who were protected by the Lord. The Lord wanted them to be so destroyed, and thus they obeyed His order, as indicated by the word *tad-anujñāta*.

TEXT 3

भगवान् स्वात्ममायाया गति तामवलोक्य सः ।
सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् ॥ ३ ॥

bhagavān svātma-māyayā
gatim tām avalokya sah
sarasvatīm upasprśya
vṛkṣa-mūlam upāvīśat

bhagavān—the Personality of Godhead; *svātma-māyayā*—by His internal potency; *gatim*—the end; *tām*—that; *avalokya*—foreseeing; *saḥ*—He (Kṛṣṇa); *sarasvatīm*—the River Sarasvatī; *upasprśya*—after sipping water; *vṛkṣa-mūlam*—at the foot of a tree; *upāvīśat*—sat down.

TRANSLATION

The Personality of Godhead, Lord Śrī Kṛṣṇa, after foreseeing the end [of His family] by His internal potency, went to the bank of the River Sarasvatī and sat down there underneath a tree.

PURPORT

All the above-mentioned activities of the Yadus and Bhojas were executed by the internal potency of the Lord because He wanted them to be dispatched to their respective abodes after He had finished His mission of descent. They were all His sons and grandsons and were given complete protection by the paternal affection of the Lord. How they could be vanquished in the presence of the Lord is answered in this verse: everything was done by the Lord Himself (*svātma māyā yāḥ*). The Lord's family members were either incarnations of His plenary expansions or demigods from the heavenly planets, and thus before His departure He separated them by His internal potency. Before being dispatched to their respective abodes, they were sent to the holy place of Prabhāsa, where they performed pious activities and took food and drink to their heart's content. It was then arranged for them to be sent back to their abodes so that others could see that the powerful Yadu dynasty was no longer in the world. In the previous verse, the word *anujñāta*, indicating that the whole sequence of events was arranged by the Lord, is significant. These particular pastimes of the Lord are not a manifestation of His external energy or material nature. Such an exhibition of His internal potency is

eternal, and therefore one should not conclude that the Yadus and Bhojas died in a drunken state in an ordinary fratricidal war. Śrī Jīva Gosvāmī comments on these incidences as magical performances.

TEXT 4

अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह ।
बदरीं त्वं प्रयाहीति स्वकुलं संजिहीरुणा ॥ ४ ॥

*aham cokto bhagavatā
prapannārtihareṇa ha
badarīm tvam prayāhīti
sva-kulam sañjihīrṣuṇa*

aham—I; *ca*—and; *uktah*—was told; *bhagavatā*—by the Supreme Lord; *prapanna*—of the surrendered; *arti-hareṇa*—by He who is the vanquisher of the distresses; *ha*—indeed; *badarīm*—to Badarī; *tvam*—you; *prayāhi*—should go; *iti*—thus; *sva-kulam*—His own family; *sañjihīrṣuṇā*—by desiring to destroy.

TRANSLATION

The Lord is the vanquisher of the distresses of one who is surrendered unto Him. Thus He who desired to destroy His family told me previously to go to Badarīkāśrama.

PURPORT

While at Dvārakā, Uddhava was warned to avoid the distresses which were to follow the disappearance of the Lord and the destruction of the Yadu dynasty. He was advised to proceed to Badarīkāśrama because there he could associate with the devotees of Nara-Nārāyaṇa, and in their association of devotional service he could increase his eagerness for chanting, hearing, knowledge and detachment.

TEXT 5

अथापि तदभिप्रेतं जानन्नहमर्निदम् ।
पृष्ठोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः ॥ ५ ॥

*tathāpi tad-abhipretam
jānan naham arindama
prsthato'nvagamam bhartuh
pāda-viśleṣanākṣamah*

tathāpi—yet, in spite of; *tat-abhipretam*—His desire; *jānan*—knowing; *na*—not; *aham*—I; *arindama*—O subduer of the enemy (Vidura); *prsthataḥ*—behind; *anvagamam*—followed; *bhartuh*—of the master; *pāda-viśleṣaṇa*—separation from His lotus feet; *akṣamah*—not being able.

TRANSLATION

Yet in spite of my knowing His desire [to destroy the dynasty], O Arindama [Vidura], I followed Him because it was impossible for me to bear separation from the lotus feet of the master.

TEXT 6

अद्राक्षमेकमासीनं विचिन्वन् दयितं पतिम् ।
श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥ ६ ॥

*adrākṣam ekam āśinam
vicinvan dayitam patim
śrī-niketam sarasvatyām
kṛta-ketam aketanam*

adrākṣam—I saw; *ekam*—alone; *āśinam*—sitting; *vicinvan*—deeply thinking; *dayitam*—patron; *patim*—master; *śrī-niketam*—the shelter of the goddess of fortune; *sarasvatyām*—on the bank of the Sarasvatī; *kṛta-ketam*—taking shelter; *aketanam*—being situated without a shelter.

TRANSLATION

Thus following, I saw my patron and master [Lord Śrī Kṛṣṇa] sitting alone and deeply thinking, taking shelter on the bank of the River Sarasvatī although He is the shelter of the goddess of fortune.

PURPORT

Those who are in the renounced order of life often take shelter underneath a tree. The Lord was found by Uddhava in that condition of taking shelter as do persons who have no shelter. Because He is the proprietor of everything, everywhere is His shelter, and everywhere is under His shelter. The entire material and spiritual cosmic manifestation is sustained by Him, and therefore He is the shelter of everything. So there was nothing astonishing in His taking shelter in the way of the unsheltered who are in the renounced order of life.

TEXT 7

स्यामावदातं विरजं प्रशान्तारुणलोचनम् ।
दोर्भिःश्रुभिर्विदितं पीतकौशाम्बरेण च ॥ ७ ॥

syāma-avadātam virajam
prashāntāruṇa-locaṇam
dorbiś caturbhir viditam
pīta-kausāmbareṇa ca

syāma-avadātam—beautiful with black color; virajam—formed of pure goodness; prashānta—peaceful; aruṇa—reddish; locanah—eyes; dorbiḥ—by the arms; caturbhiḥ—four; viditam—being recognized; pīta—yellow; kauṣa—silken; ambareṇa—with garments; ca—and.

TRANSLATION

The Lord's body is blackish, but is eternal, full of bliss and knowledge, and very, very beautiful. His eyes are always peaceful, and they are reddish like the rising morning sun. I could immediately recognize Him as the Supreme Personality of Godhead by His four hands, different symbolic representations, and yellow colored silk garments.

TEXT 8

वाम ऊरावधिश्रित्य दक्षिणाङ्गिसरोरुहम् ।
अपाश्रितार्भकाश्वथमकृशं त्यक्तपिप्पलम् ॥ ८ ॥

vāma ūrāv adhiśritya
dakṣiṇāṅghri-saroruham
apāśritārbhakāśvattham
akṛśaṁ tyakta-pippalam

vāme—on the left; ūrāu—thigh; adhiśritya—placed on; dakṣiṇa-āṅghri-saroruham—the right lotus foot; apāśrita—taking rest against; arbhaka—young; āśvattham—banyan tree; akṛśam—cheerful; tyakta—having left; pippalam—household comforts.

TRANSLATION

The Lord was sitting, taking rest against a young banyan tree, with His right lotus foot on His left thigh, and although He had left all household comforts, He looked quite cheerful in that posture.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākur, the Lord's sitting posture—keeping His back against the newly grown banyan tree—is also meaningful. Āśvattha, the banyan tree, is so called because the tree does not die very quickly; it continues to live for many, many years. His legs and their energies are the material ingredients, which are five in all: earth, water, fire, air and sky. The material energies represented by the banyan tree are all products of His external potency and are therefore kept to His back. And because this particular universe is the smallest of all, the banyan tree is therefore designated as small, or as a child. Tyakta-pippalam indicates that He had now finished His pastimes in this particular small universe, but since the Lord is absolute and eternally blissful, there is no difference between His leaving or accepting something. The Lord was now prepared to leave this particular universe and go into another, just as the sun rises on one particular planet and sets in another simultaneously but does not change its own situation.

TEXT 9

तस्मिन्महाभागवतो द्वैपायनसुहृत्सखा ।
लोकाननुचरन् सिद्ध आससाद् यद्वच्छया ॥ ९ ॥

tasmin mahā-bhāgavato
dvaipāyana-suhṛt-sakhā
lokānanucaran siddha
āsasāda yadṛcchayā

tasmin—then; mahā-bhāgavataḥ—a great devotee of the Lord; dvaipāyana—of Kṛṣṇa-dvaipāyana Vyāsa; suhṛt—a well-wisher; sakhaḥ—a friend; lokān—the three worlds; anucaran—traveling; siddhe—in that āśrama; āsasāda—arrived; yadṛcchayā—by his own perfect accord.

TRANSLATION

At that time, after traveling in many parts of the world, Maitreya, a great devotee of the Lord and a friend and well-wisher of the great sage Kṛṣṇa-dvaipāyana Vyāsa, reached that spot out of his own perfect accord.

PURPORT

Maitreya was one of the disciples of Maharṣi Parāśara, the father of Vyāsadeva. Thus Vyāsadeva and Maitreya were friends and mutual well-

wishers. By some fortunate accident, Maitreya reached the place where Lord Śrī Kṛṣṇa was resting. To meet the Lord is not an ordinary incident. Maitreya was a great sage and a learned scholar-philosopher but not a pure devotee of the Lord, and therefore his meeting with the Lord at that time may have been due to *ajñāta-sukṛti*, or some unknown devotional service. Pure devotees always engage in pure devotional activities, and therefore their meeting with the Lord is natural. But when those who are not up to that standard meet the Lord, it is due to the unforeseen fortune of accidental devotional service.

TEXT 10

तस्यानुरक्तस्य मुनेर्मुकुन्दः
प्रमोदभावानतकन्धरस्य ।
आशृष्टतो मामनुरागहास-
समीक्षया विश्रमयन्नुवाच ॥१०॥

*tasyānuraktasya muner mukundah
pramoda-bhāvānata-kandharasya
āśṛṣvato mām anurāga-hāsa-
samīkṣayā viśramayan uvāca*

tasya—his (Maitreya's); *anuraktasya*—although attached; *muneh*—of the sage; *mukundah*—the Lord who awards salvation; *pramoda-bhāva*—in a pleasing attitude; *ānata*—lowered; *kandharasya*—of the shoulder; *āśṛṣvataḥ*—while thus hearing; *mām*—unto me; *anurāga-hāsa*—with kind smiling; *saṁīkṣayā*—particularly seeing me; *viśramayan*—allowing me complete rest; *uvāca*—said.

TRANSLATION

Maitreya Muni was greatly attached to Him [the Lord], and he was listening in a pleasing attitude, with his shoulder lowered. With a smile and a particular glance upon me, having allowed me to rest, the Lord spoke as follows:

PURPORT

Although both Uddhava and Maitreya were great souls, the Lord's attention was more on Uddhava because he was a spotlessly pure devotee. A *jñāna-bhakta*, or one whose devotion is mixed with the monistic viewpoint, is not a pure devotee. Although Maitreya was a devotee, his devotion

was mixed. The Lord reciprocates with His devotees on the basis of transcendental love and not on the basis of philosophical knowledge or fruitive activities. In the transcendental loving service of the Lord, there is no place for monistic knowledge or fruitive activities. The *gopīs* in Vṛndāvana were neither highly learned scholars nor mystic *yogīs*. They had spontaneous love for the Lord, and thus He became their heart and soul, and the *gopīs* also became the heart and soul of the Lord. Lord Caitanya approved the relationship of the *gopīs* with the Lord as supreme. Herein the Lord's attitude towards Uddhava was more intimate than with Maitreya Muni.

TEXT 11

श्रीभगवानुवाच
वेदाहमन्तर्मनसीप्सितं ते
ददामि यतद्दुरवापमन्यैः ।
सत्रे पुरा विश्वसृजां वसूतां
मत्सिद्धिकामेन वसो त्वयेष्टः ॥११॥

*śrī bhagavān uvāca
vedāham antar manasīpsitam te
dadāmi yat tad duravāpam anyaiḥ
satre purā viśva-sṛjām vasūnām
mat-siddhi-kāmena vaso tvayेष्टः*

śrī bhagavān uvāca—the Personality of Godhead said; *veda*—known; *aham*—I; *antah*—within; *manasi*—the mind; *īpsitam*—what you desired; *te*—your; *dadāmi*—I give you; *yat*—which is; *tat*—that; *duravāpam*—very difficult to achieve; *anyaiḥ*—by others; *satre*—in the sacrifice; *purā*—in the days of yore; *viśva-sṛjām*—of those who expanded this creation; *vasūnām*—of the Vasus; *mat-siddhi-kāmena*—with a desire to achieve My association; *vaso*—O Vasu; *tvayā*—by you; *iṣṭāḥ*—ultimate goal of life.

TRANSLATION

O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods who are responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you.

PURPORT

Uddhava is one of the eternal associates of the Lord, and a plenary portion of Uddhava was one of the eight Vasus in the days of yore. The eight Vasus and the demigods in the upper planetary system, who are responsible for the management of the universal affairs, performed a sacrifice in the days of yore, desiring to fulfill their respective ultimate goals in life. At that time an expansion of Uddhava, acting as one of the Vasus, desired to become an associate of the Lord. The Lord knew this because He is present in the heart of every living entity as Paramātmā, the Superconsciousness. In everyone's heart there is the representation of the Superconsciousness, who gives memory to the partial consciousness of every living entity. The living entity, as partial consciousness, forgets incidences of his past life, but the Superconsciousness reminds him how to act in terms of his past cultivation of knowledge. *Bhagavad-gītā* confirms this fact in various ways: *ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham* (Bg. 4.11), *sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apahanaṁ ca* (Bg. 15.15).

Everyone is at liberty to desire as he likes, but the desire is fulfilled by the Supreme Lord. Everyone is independent to think or desire, but the fulfillment of one's desire depends on the supreme will. This law is expressed as "Man proposes, God disposes." In the days of yore, when the demigods and Vasus performed sacrifice, Uddhava, as one of the Vasus, desired to enter into the association of the Lord, which is very difficult for those busy in empiric philosophical speculation or fruitive activities. Such persons have practically no information of the facts about becoming an associate of the Lord. Only the pure devotees can know, by the mercy of the Lord, that the personal association of the Lord is the highest perfection of life. The Lord assured Uddhava that He would fulfill his desire. It appears that when the Lord informed him by His indication to Uddhava, the great sage Maitreya finally became aware of the importance of entering into the association of the Lord.

TEXT 12

स एष साधो चर्मो भवाना-
मासादितस्ते मदुग्रहो यत् ।
यन्मां नृलोकान् रह उत्सूजन्तं
दिष्ट्या दद्वधान् विशदानुष्ट्या ॥१२॥

sa eṣa sādho caramo bhavānām
āsāditas te mad-anugraho yat
yan mām nṛlokaṁ raha utsṛjantam
diṣṭyā dadṛśvān viśadānuvṛtyā

sah—that; *eṣah*—of those; *sādho*—O honest one; *caramaḥ*—the ultimate; *bhavānām*—of all your incarnations (as Vasu); *āsāditaḥ*—now achieved; *te*—unto you; *mat*—My; *anugrahaḥ*—mercy; *yat*—as it is; *yat*—because; *mām*—Me; *nṛlokaṁ*—the planets of the conditioned souls; *rahaḥ*—in seclusion; *utsṛjantam*—while quitting; *diṣṭyā*—by seeing; *dadṛśvān*—what you have seen; *viśada-anuvṛtyā*—by unflinching devotion.

TRANSLATION

O honest one, your present life is the last and the supermost because in this term of life you have been awarded My ultimate favor. Now you can go to My transcendental abode, *Vaikuṇṭha*, by leaving this universe of conditioned living entities. Your visit to Me in this lonely place because of your pure and unflinching devotional service is a great boon for you.

PURPORT

When a person is fully conversant with knowledge of the Lord as far as can be known by a perfect living entity in the liberated state, he is allowed to enter into the spiritual sky, where the *Vaikuṇṭha* planets exist. The Lord was sitting in a lonely place just about to disappear from the vision of the inhabitants of this universe, and Uddhava was fortunate to see Him even at that time and thus receive the Lord's permission to enter *Vaikuṇṭha*. The Lord is everywhere at all times, and His appearance and disappearance are merely the experience of the inhabitants of a particular universe. He is just like the sun. The sun does not appear or disappear in the sky, but it is only in the experience of men that in the morning the sun rises and in the evening the sun sets. The Lord is simultaneously both in *Vaikuṇṭha* and everywhere within and without *Vaikuṇṭha*.

TEXT 13

पुरा मया प्रोक्तमजाय नास्ये
पश्चे निष्पाय ममादिसर्गे ।
ज्ञानं परं मन्महिमावभासं
यत्स्वर्यो भागवतं वदन्ति ॥१३॥

purā mayā proktam ajāya nābhye
padme niṣaṇṇāya mama-ādi-sarge
jñānam param man-mahimāvabhāsam.
yat sūrayo bhāgavatam vadanti

purā—in the days of yore; mayā—by Me; proktam—was said; ajāya—unto Brahmā; nābhye—out of the navel; padme—on the lotus; niṣaṇṇāya—unto the one situated on; mama—My; ādi-sarge—in the beginning of creation; jñānam—knowledge; param—sublime; mat-mahimā—My transcendental glories; avabhāsam—that which clarifies; yat—which; sūrayaḥ—the great learned sages; bhāgavatam—Śrīmad-Bhāgavatam; vadanti—do say.

TRANSLATION

O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus which grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam.

PURPORT

The explanation of the Supreme Self, as given to Brahmā and already explained in the Second Canto of this great literature, is further clarified herein. The Lord said that the concise form of Śrīmad-Bhāgavatam as explained to Brahmā was meant to elucidate His personality. The impersonal explanation of those four verses in the Second Canto is nullified herewith. Śrīdhara Svāmī also explains in this connection that the same concise form of the Bhāgavatam concerned the pastimes of Lord Kṛṣṇa and was never meant for impersonal indulgence.

TEXT 14

इत्याद्यतोऽः परमस्य पुंसः
श्रतिष्णानुग्रहभाजनोऽहम् ।
लोहोत्थरोमा स्वलिताक्षरसं
मुञ्चन्तुचः प्राञ्जलिरावभाषे ॥१४॥

ity ādṛtoktaḥ paramasya pūṁsaḥ
pratikṣaṇānugraha-bhājano 'ham
sneha-uttha-romā skhalitākṣaras tam
muñcañ chucāḥ prāñjalir ābabhāṣe

iti—thus; ādṛta—being favored; uktāḥ—addressed; paramasya—of the Supreme; pūṁsaḥ—Personality of Godhead; pratikṣaṇa—every moment; anugraha-bhājanāḥ—object of favor; aham—myself; sneha—affection; uttha—eruption; romā—hairs on the body; skhalita—slackened; akṣaraḥ—of the eyes; tam—that; muñcañ—smearing; śucaḥ—tears; prāñjalih—with folded hands; ābabhāṣe—said.

TRANSLATION

Uddhava said: O Vidura, when I was thus favored at every moment by the Supreme Personality of Godhead and addressed by Him with great affection, my words failed in tears, and the hairs on my body erupted. After smearing my tears, I, with folded hands, spoke like this:

TEXT 15

को न्विश ते पादसरोजभाजां
सुदुर्लभोऽर्थेषु चतुर्षीह ।
तथापि नाहं प्रवृणोमि भूमन्
भवत्पदाम्भोजनिषेवणोत्सुकः ॥१५॥

ko nviśa te pāda-saroja-bhājāṁ
sudurlabho'artheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padām-bhoja-niṣevara-utsukah

kaḥ nu iṣa—O my Lord; te—Your; pāda-saroja-bhājām—of the devotees engaged in the transcendental loving service of Your lotus feet; sudurlabhaḥ—very difficult to obtain; artheṣu—in the matter of; caturṣu—in the four objectives; api—in spite of; iha—in this world; tathāpi—yet; na—do not; aham—I; pravṛṇomi—prefer; bhūman—O great one; bhavat—Your; padām-bhoja—lotus feet; niṣevara-utsukah—anxious to serve.

TRANSLATION

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

PURPORT

Those who are associated with the Lord in the Vaikunṭha planets achieve all the bodily features of the Lord and appear to be the same as Lord Viṣṇu. Such liberation is called *sārūpya-mukti*, which is one of the five kinds of liberation. The devotees engaged in the transcendental loving service of the Lord never accept the *sāyujya-mukti*, or merging in the rays of the Lord called the *brahmajyoti*. The devotees can achieve not only liberation but any success in the realm of religiosity, economic development or sense gratification up to the standard of the demigods in the heavenly planets. But such a pure devotee as Uddhava refuses to accept all such facilities. A pure devotee wants simply to engage in the service of the Lord and does not consider his own personal benefit.

TEXT 16

कर्मण्यनोहस्य भवोऽभवस्य ते
दुर्गाश्रयोऽथारिभयात्पलायनम् ।
कालात्मनो यत्प्रमदायुताश्रमः
स्वात्मनरतेः खिद्यति धीर्विदामिह ॥१६॥

*karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśrayaḥ
svātman-ratēḥ khidyatī dhīr vidām iha*

karmāṇi—activities; *anīhasya*—of one who has no desire; *bhavaḥi*—birth; *abhavasya*—of one who is never born; *te*—your; *durga-āśrayaḥ*—taking shelter of the fort; *atha*—thereafter; *ari-bhayāt*—out of fear of the enemies; *palāyanam*—flee; *kālā-ātmanah*—of He who is the controller of eternal time; *yat*—that; *pramadā-yuta*—in the association of women; *āśramah*—household life; *sva-ātman*—by Your own Self; *rateḥ*—one who enjoys; *khidyatī*—disturbs; *dhīḥ*—intelligence; *vidām*—of the learned; *iha*—in this world.

TRANSLATION

My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

Text 16]

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PURPORT

Pure devotees of the Lord are not very much concerned with philosophical speculation in regard to transcendental knowledge of the Lord. Nor is it possible to acquire complete knowledge of the Lord. Whatever little knowledge they have about the Lord is sufficient for them because devotees are simply satisfied in hearing and chanting about the transcendental pastimes of the Lord. This gives them all transcendental bliss. But some of the pastimes of the Lord appear contradictory, even to such pure devotees, and thus Uddhava asked the Lord about some of the contradictory incidences in His pastimes. The Lord is described as having nothing to do personally, and it is actually so because even in the creation and sustenance of the material world, the Lord has nothing to do. It seems contradictory, then, to hear that the Lord personally lifts the Govardhana Hill for the protection of His unalloyed devotees. The Lord is the Supreme Brahman, the Absolute Truth, the Personality of Godhead appearing like a man, but Uddhava had doubts whether He could have so many transcendental activities.

There is no difference between the Personality of Godhead and the impersonal Brahman. How then can the Lord have so many things to do, whereas the impersonal Brahman is stated to have nothing to do either materially or spiritually? If the Lord is ever unborn, how then is He born as the son of Vasudeva and Devakī? He is fearful even to *kāla*, the supreme fear, and yet the Lord is afraid of fighting Jarāsandha and takes shelter in a fort. How can one who is full in Himself take pleasure in the association of many women? How can He take wives and, just like a householder, take pleasure in the association of family members, children, relatives and parents? All these apparently contradictory happenings bewilder even the greatest learned scholars, who, thus bewildered, cannot understand whether inactivity is a fact or whether His activities are only imitations.

The solution is that the Lord has nothing to do with anything mundane. All His activities are transcendental. This cannot be understood by the mundane speculators. For the mundane speculators there is certainly a kind of bewilderment, but for the transcendental devotees there is nothing astonishing in this. The Brahman conception of the Absolute Truth is certainly the negation of all mundane activities, but the Param Brahman conception is full with transcendental activities. One who knows the distinctions between the conception of Brahman and the conception of Supreme Brahman is certainly the real transcendentalist. There is no bewilderment for such transcendentalists. The Lord Himself also declares in *Bhagavad-gītā*, “Even the great sages and demigods can know hardly

anything about My activities and transcendental potencies." (Bg. 10.2) The right explanation of the Lord's activities is given by Grandfather Bhīṣmadeva (*Bhāg.* 1.9.16) as follows:

na hy asya karhicid rājan pumān veda vidhītsitam
yad-vijīñāsayā yuktā muhyanti kavayo 'pi hi

TEXT 17

मन्त्रेषु मां वा उपहृय यच्च-
मकुण्ठिताखण्डसदात्मवोधः ।
पृच्छेः प्रभो मुग्ध इवाप्रमत्त-
स्तमो मनो मोहयतीव देव ॥१७॥

mantreṣu mām vā upahṛuya yat tvam
akuṇṭhitākhaṇḍa-sadātma-bodhaḥ
pṛccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva

mantreṣu—in consultations; *mām*—unto me; *vai*—as either; *upahṛuya*—by calling; *yat*—as much as; *tvam*—Your Lordship; *akuṇṭhita*—without hesitation; *akhaṇḍa*—without being separated; *sadā*—eternally; *ātma*—self; *bodhaḥ*—intelligent; *pṛccheḥ*—asked; *prabho*—O my Lord; *mugdhaḥ*—bewildered; *iva*—as if it were so; *apramattas*—although never bewildered; *tat*—that; *naḥ*—us; *manah*—mind; *mohayati*—bewilders; *iva*—as it is so; *deva*—O my Lord.

TRANSLATION

O my Lord, Your eternal Self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me.

PURPORT

Uddhava was never actually bewildered, but he says that all these contradictions appear to be bewildering. The whole discussion between Kṛṣṇa and Uddhava was meant for the benefit of Maitreya, who was sitting nearby. The Lord used to call Uddhava for consultation when the city was attacked by Jarāsandha and others and when He executed great sacrifices as part of His routine royal work as Lord of Dvārakā. The Lord

has no past, present and future because He is unhampered by the influence of eternal time and thus nothing is hidden from Him. He is eternally self-intelligent. Therefore His calling for Uddhava to give Him enlightenment is certainly astonishing. All these actions of the Lord appear to be contradictory, although there is no contradiction in the routine activities of the Lord. Therefore it is better to see them as they are and not attempt to explain them.

TEXT 18

ज्ञानं परं स्वात्मरहःप्रकाशं
प्रोवाच कस्मै भगवान् समग्रम् ।
अपि क्षमं नो ग्रहणाय भर्त-
र्दाङ्गसा यद् वृजिनं तरेम ॥१८॥

jñānam param svātma-rahāḥ-prakāśam
provāca kasmai bhagavān samagram
api kṣamam no grahaṇāya bhartar
vadāñjasā yad vṛjinaṁ tarema

jñānam—knowledge; *param*—supreme; *sva-ātma*—own self; *rahāḥ*—mystery; *prakāśam*—enlightening; *provāca*—said; *kasmai*—unto Ka (Brahmājī); *bhagavān*—the Personality of Godhead; *samagram*—in sum total; *api*—if so; *kṣamam*—able; *naḥ*—unto me; *grahaṇāya*—acceptable; *bhartāḥ*—my Lord; *vada*—say; *añjasā*—in detail; *yat*—that which; *vṛjinaṁ*—miseries; *tarema*—can cross over.

TRANSLATION

My Lord, kindly explain to us, if You think us competent to receive it, that transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmājī.

PURPORT

A pure devotee like Uddhava has no material afflictions because he engages constantly in the transcendental loving service of the Lord. A devotee feels afflicted without the association of the Lord. Constant remembrance of the Lord's activities keeps the devotee alive, and therefore Uddhava requested that the Lord please enlighten him with the knowledge of Śrīmad-Bhāgavatam, as was previously instructed to Brahmājī.

TEXT 19

इत्यावेदितहार्दयि मह्यं स भगवान् परः ।
आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ॥१९॥

ityāvēda-hārdāya
mahyam sa bhagavān paraḥ
ādidesāravindākṣa
ātmanah paramām sthitim

iti-āvēda—thus being prayed to by me; *hārdāya*—from the core of my heart; *mahyam*—unto me; *sah*—He; *bhagavān*—the Personality of Godhead; *paraḥ*—Supreme; *ādidesā*—instructed; *aravinda-akṣaḥ*—the lotus-eyed; *ātmanah*—of Himself; *paramām*—transcendental; *sthitim*—situation.

TRANSLATION

When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation.

PURPORT

The words *paramām sthitim* are significant in this verse. The Lord's transcendental situation was not even spoken of to Brahmā when the four verses of *Śrīmad-Bhāgavatam* were explained (*Bhāg.* 2.9.30-33). This transcendental situation comprises His dealings with devotees engaged in transcendental loving service, as exhibited at Dvārakā and Vṛndāvana. When the Lord explained about His specific transcendental situation, it was meant for Uddhava only, and therefore Uddhava particularly said “*mahyam*” (“unto me”), although the great sage Maitreya was also sitting there. Such a transcendental situation is hardly understood by those whose devotion is mixed with speculative knowledge or fruitive activities. The Lord's activities in confidential love are very rarely disclosed to the general devotees who are attracted by devotion mixed with knowledge and mysticism. Such activities are the inconceivable pastimes of the Lord.

TEXT 20

स एवमाराघितपादतीर्था-
दधीततत्त्वात्मविद्वोधमार्गः ।
प्रणाम्य पादौ परिष्ट्व देव-
मिहागतोऽहं विरहातुरात्मा ॥२०॥

sa evam ārādhita-pāda-tīrthād-
adhīta-tattvātma-vibodha-mārgaḥ
pranamya pādau parivṛtya devam
ihāgato 'ham virahātūrātmā

sah—so myself; *evam*—thus; *ārādhita*—worshiped; *pāda-tīrthād*—the Personality of Godhead; *adhīta*—studied; *tattva-ātma*—self-knowledge; *vibodha*—understanding; *mārgaḥ*—path; *pranamya*—after saluting; *pādau*—at His lotus feet; *parivṛtya*—after circumambulating; *devam*—the Lord; *ihāgato*—at this place; *āgataḥ*—reached; *aham*—I; *viraha*—separation; *ātura-ātmā*—aggrieved in self.

TRANSLATION

I have studied the path of understanding self-knowledge from my spiritual master, the Personality of Godhead, and thus after circumambulating Him I have come to this place, very much aggrieved due to separation.

PURPORT

Śrī Uddhava's actual life is the direct symbol of the “*Catuḥśloki Bhāgavatam*” enunciated first to Brahmā by the Personality of Godhead. These four very great and important verses from *Śrīmad-Bhāgavatam* are particularly taken out by the Māyāvādī speculators, who construe a different purport to suit their impersonal view of monism. Here is the proper answer to such unauthorized speculators. The verses of *Śrīmad-Bhāgavatam* are purely theistic science understandable by the postgraduate students of *Bhagavad-gītā*. The unauthorized dry speculators are offenders at the lotus feet of the Lord Śrī Kṛṣṇa because they distort the purports of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* to mislead the public and prepare a direct path to the hell known as *andha-tāmisra*. As confirmed in *Bhagavad-gītā* (Bg. 16.20) such envious speculators are without knowledge and are surely condemned life after life. They unnecessarily take shelter of Śrīpāda Śāṅkarācārya, but he was not so drastic as to commit an offense at the lotus feet of Lord Kṛṣṇa. According to Lord Śrī Caitanya Mahāprabhu, Śrīpāda Śāṅkarācārya preached the Māyāvādī philosophy for a particular purpose. Such a philosophy was necessary to defeat the Buddhist philosophy of the nonexistence of the spirit soul, but it was never meant for perpetual acceptance. It was an emergency. Thus Lord Kṛṣṇa was accepted by Śāṅkarācārya as the Supreme Personality of Godhead in his commentary on *Bhagavad-gītā*. Since he was a great devotee of Lord Kṛṣṇa, he did not dare write any commentary on *Śrīmad-Bhāgavatam* because that would have been a direct offense at the lotus feet of the

Lord. But later speculators, in the name of Māyāvādī philosophy, unnecessarily make their commentary on the *Catuḥśloki Bhāgavatam* without any bona fide intent.

The monistic dry speculators have no business in the *Śrīmad-Bhāgavatam* because this particular Vedic literature is forbidden for them by the great author himself. Śrīla Vyāsadeva has definitely forbidden persons engaged in religiosity, economic development, sense gratification and finally, salvation, from trying to understand *Śrīmad-Bhāgavatam*, which is not meant for them (*Bhāg.* 1.1.2). Śrīpāda Śrīdhara Svāmī, the great commentator on *Śrīmad-Bhāgavatam*, has definitely forbidden the salvationists or monists to deal in *Śrīmad-Bhāgavatam*. It is not for them. Yet such unauthorized persons perversely try to understand *Śrīmad-Bhāgavatam*, and thus they commit offense at the feet of the Lord, which even Śrīpāda Śaṅkarācārya dared not do. Thus they prepare for their continuation of miserable life. It should be particularly noted herein that Uddhava studied the *Catuḥśloki Bhāgavatam* directly from the Lord, who spoke them first to Brahmājī, and this time the Lord explained more confidentially the self-knowledge mentioned as the *paramāṁ sthitim*. Upon learning such self-knowledge of love, Uddhava felt very much aggrieved by feelings of separation from the Lord. Unless one is awakened to the stage of Uddhava—everlastingly feeling the separation of the Lord in transcendental love, as was exhibited by Lord Caitanya also—one cannot understand the real import of the four essential verses of *Śrīmad-Bhāgavatam*. One should not indulge in the unauthorized act of twisting the meaning and thereby putting himself on the dangerous path of offense.

TEXT 21

सोऽहं तदर्शनाहात्मियोगातियुतः प्रभो ।
गमिष्ये दयितं तस्य बदर्याश्रममण्डलम् ॥२१॥

so 'ham tad-darśanāhālāda
viyogaṛtiyutah prabho
gamiṣye dayitam tasya
badaryāśrama-maṇḍalam

sah aham—thus myself; *tat*—His; *darśana*—audience; *āhālāda*—pleasure; *viyoga*—without that; *ārtiyutah*—afflicted by distress; *prabho*—my dear sir; *gamiṣye*—shall go; *dayitam*—so instructed; *tasya*—His; *badaryāśrama*—Badarikāśrama, in the Himalayas; *maṇḍalam*—association.

TRANSLATION

My dear Vidura, now I am mad for want of the pleasure of seeing Him, and just to mitigate this I am now proceeding to Badarikāśrama in the Himalayas for association, as I have been instructed by Him.

PURPORT

A pure devotee of the Lord of the standard of Uddhava constantly associates with the Lord in the double perception of simultaneous separation and meeting. The pure devotee is not for a moment unengaged in the transcendental service of the Lord. Execution of the Lord's service is the main occupation of the pure devotee. Uddhava's separation from the Lord was unbearable, and therefore he started to Badarikāśrama in obedience to the Lord's order because the order of the Lord and the Lord Himself are identical. As long as one is engaged in the execution of the order of the Lord, there is no factual separation from Him.

TEXT 22

यत्र नारायणो देवो नरश्च भगवान् रुषिः ।
मृदु तीव्रं तपो दीर्घं तेपाते लोकभावनौ ॥२२॥

yatra nārāyaṇo devo
naraś ca bhagavān ṛṣiḥ
mṛdu tīvram tapo dīrgham
tepāte loka-bhāvanau

yatra—where; *nārāyaṇaḥ*—the Personality of Godhead; *devaḥ*—by incarnation; *naraḥ*—human being; *ca*—also; *bhagavān*—the Lord; *ṛṣiḥ*—great sage; *mṛdu*—amiable to everyone; *tīvram*—severe; *tapah*—penance; *dīrgham*—very long; *tepāte*—performing; *loka-bhāvanau*—welfare of all living entities.

TRANSLATION

There in Badarikāśrama the Personality of Godhead, in His incarnation as the sages Nara and Nārāyaṇa, has been undergoing great penance since time immemorial for the welfare of all amiable living entities.

PURPORT

Badarikāśrama on the Himalayas, the abode of the Nara-Nārāyaṇa sages, is a great place of pilgrimage for the Hindus. Even up to the present,

hundreds and thousands of pious Hindus go to pay respects to the incarnation of Godhead Nara-Nārāyaṇa. It appears that even five thousand years ago this holy place was being visited by such a holy being as Uddhava, and even at that time the place was known to be very, very old. This particular pilgrimage site is very difficult to visit for ordinary men because of its difficult situation in the Himalayas in a place which is covered by ice almost all year. A few months during the summer season people can visit this place at great personal inconvenience. There are four *dhāmas*, or kingdoms of God, which represent the planets of the spiritual sky, which consists of the *brahma-jyoti* and the *Vaikuṇṭhas*. These are Badarikāśrama, Rāmeśvaram, Jagannātha Puri and Dvārakā. Faithful Hindus still visit all these holy places for perfection of spiritual realization, following in the footsteps of devotees like Uddhava.

TEXT 23

श्रीशुक उवाच

इत्युद्धवादुपाकर्ण्य सुहृदां दुःसहं वधम् ।
ज्ञानेनाशमयत्क्षता शोकमुत्पतिं बुधः ॥२३॥

śrī śuka uvāca
ity uddhavād upākarṇya
suhṛdām duḥsaham vadham
jñānenāśamayat kṣattā
śokam utpatitam budhāḥ

śrī śukah uvāca—Śrī Śuka Gosvāmī said; *iti*—thus; *uddhavāt*—from Uddhava; *upākarṇya*—hearing; *suhṛdām*—of friends and relatives; *duḥsaham*—unbearable; *vadham*—annihilation; *jñānenā*—by transcendental knowledge; *āśamayat*—pacified himself; *kṣattā*—Vidura; *śokam*—bereavement; *utpatitam*—arisen; *budhāḥ*—the learned.

TRANSLATION

Śrī Śukadeva Gosvāmī said: After hearing from Uddhava all about the annihilation of his friends and relatives, the learned Vidura pacified his overwhelming bereavement by dint of his transcendental knowledge.

PURPORT

Vidura was informed that the result of the Battle of Kurukṣetra was the annihilation of his friends and relatives as well as the destruction of the

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Yadu dynasty and also the passing away of the Lord. All these hurled him into bereavement for the time being, but because he was highly advanced in transcendental knowledge, he was quite competent to pacify himself by enlightenment. As it is stated in *Bhagavad-gītā*, due to our long association with bodily relationships, bereavement on account of the annihilation of friends and relatives is not at all astonishing, but one has to learn the art of subduing such bereavement with higher transcendental knowledge. The talks between Uddhava and Vidura on the topic of Kṛṣṇa began at sunset, and Vidura was now further advanced in knowledge due to his association with Uddhava.

TEXT 24

स तं महाभागवतं व्रजन्तं कौरवर्षमः ।
विश्रम्भादभ्यधतेदं मुख्यं कृष्णपरिग्रहे ॥२४॥

sa tam mahā-bhāgavatam
vrajantam kauravarṣabhaḥ
viśrambhaḥ abhyadhatte dām
mukhyam kṛṣṇa-parigrahe

sah—Vidura; *tam*—unto Uddhava; *mahā-bhāgavatam*—the great devotee of the Lord; *vrajantam*—while going; *kaurava-ṛṣabha*—the best amongst the Kauravas; *viśrambhaḥ*—out of confidence; *abhyadhatta*—submitted; *idam*—this; *mukhyam*—unto the chief; *kṛṣṇa*—Lord Kṛṣṇa; *parigrahe*—in devotional service to the Lord.

TRANSLATION

While Uddhava, the chief and most confidential amongst the devotees of the Lord, was going away, Vidura, in affection and confidence, questioned him.

PURPORT

Vidura was much older than Uddhava. By family relationship Uddhava was a contemporary brother of Kṛṣṇa's, while Vidura was as elderly as Kṛṣṇa's father Vasudeva. But although junior by age, Uddhava was much advanced in the devotional service of the Lord, and therefore he is described herein as the chief amongst the devotees of the Lord. Vidura was confident about this, and thus he addressed Uddhava in that higher category. That is the way of courteous dealings between two devotees.

TEXT 25

विदुर उवाच

ज्ञानं परं स्वात्मरहःप्रकाशं
 यदाह योगेश्वर ईश्वरस्ते ।
 वक्तु भवानोऽर्हति यद्वि विष्णो-
 भृत्याः स्वभृत्यार्थकृतश्वरन्ति ॥२५॥

vidura uvāca

*jñānarāñ parañ svātma-rahāḥ-prakāśam
 yad āha yogeśvara īśvaras te
 vaktum bhavān no 'rhati yadd hi viṣṇor
 bhṛtyāḥ sva-bhṛtyārtha-kṛtaś caranti*

vidurah uvāca—Vidura said; *jñānam*—knowledge; *param*—transcendental; *sva-ātma*—regarding the self; *rahāḥ*—mystery; *prakāśam*—enlightening; *yat*—that which; *āha*—said; *yoga-īśvaraḥ*—the master of all mystics; *īśvaraḥ*—the Lord; *te*—unto you; *vaktum*—to narrate; *bhavān*—your good self; *nah*—unto me; *arhati*—deserve; *yat*—for; *hi*—reason of; *viṣṇoh*—of Lord Viṣṇu; *bhṛtyāḥ*—servants; *sva-bhṛtyārtha-kṛtaḥ*—for the interest of their servants; *caranti*—do wonder.

TRANSLATION

Vidura said: O Uddhava, because the servants of Viṣṇu, the Lord, wander in the interest of serving others, it is quite fit that you kindly describe the self-knowledge with which you have been enlightened by the Lord Himself.

PURPORT

The servants of the Lord are actually the servants of society. They have no interest in human society other than to enlighten it in transcendental knowledge; they are interested in imparting knowledge of the relationship of the living being with the Supreme Lord, the activities in that transcendental relationship, and the ultimate goal of human life. That is the real knowledge which can help society achieve the real aim of human welfare. Knowledge in the matter of the bodily necessities of eating, sleeping, mating and fearing, transformed into various branches of advancement of knowledge, is all temporary. A living being is not the material body but an eternal part and parcel of the Supreme Being, and thus revival of his self-

knowledge is very essential. Without this knowledge, the human life is baffled. The servants of the Lord, Viṣṇu, are entrusted with this responsible work, and so they wander over the earth and to all other planets in the universe. Thus the knowledge which was received by Uddhava directly from the Lord deserves to be distributed in human society, especially to persons like Vidura who are highly advanced in the devotional service of the Lord.

Real transcendental knowledge descends in the disciplic succession from the Lord to Uddhava, from Uddhava to Vidura and so on. Such supreme transcendental knowledge is not possible to achieve by the process of imperfect speculation as performed by the so-called learned mundane wranglers. Vidura was anxious to know from Uddhava that confidential knowledge known as *paramām sthitim*, in which the Lord is known by His transcendental pastimes. Although Vidura was older than Uddhava, he was anxious to become a servant of Uddhava in the transcendental relationship. This formula of transcendental disciplic succession is taught by Lord Caitanya also. Lord Caitanya advises that one receive transcendental knowledge from anyone—whether a *brāhmaṇa* or a *sūdra*, a householder or a *sannyāsi*—provided that person is factually conversant with the science of Kṛṣṇa. A person who knows the science of Kṛṣṇa is factually a bona fide spiritual master.

TEXT 26

उद्धव उवाच

ननु ते तत्त्वमर्णाध्य कृष्णः कौशरवोऽन्तिके ।
 साक्षात्कृताऽऽदिष्टो मर्त्यलोकं जिहासता ॥२६॥

*uddhava uvāca
 nanu te tattva-saṁrādhyā
 ṛṣīḥ kauśāravo 'ntike
 sākṣāt bhagavatā "diṣṭo
 martya-lokam jihāsata*

śrī uddhavaḥ uvāca—Śrī Uddhava said; *nanu*—however; *te*—yourself; *tattva-saṁrādhyah*—one who is worshipable for reception of transcendental knowledge; *ṛṣīḥ*—learned scholar; *kauśāravah*—unto the son of Kuśāru (Maitreya); *antike*—staying nearby; *sākṣāt*—directly; *bhagavatā*—by the Personality of Godhead; *ādiṣṭah*—instructed; *martya-lokam*—mortal world; *jihāsata*—while quitting.

TRANSLATION

Srī Uddhava said: You may take lessons from the great learned sage Maitreya, who is nearby and who is worshipable for reception of transcendental knowledge. He was directly instructed by the Personality of Godhead while He was about to quit this mortal world.

PURPORT

Although one may be well versed in the transcendental science, one should be careful about the offense of *maryā-dāvyati-krama*, or impertinently surpassing a greater personality. According to scriptural injunction one should be very careful of transgressing the law of *maryā-dāvyati-krama* because by so doing one loses his duration of life, his opulence, fame, piety and the blessings of all the world. To be well versed in the transcendental science necessitates awareness of the techniques of spiritual science.

Uddhava, being well aware of all these technicalities of transcendental science, advised Vidura to approach Maitreya Ṛṣi to receive transcendental knowledge. Vidura wanted to accept Uddhava as his spiritual master, but Uddhava did not accept the post because Vidura was as old as Uddhava's father and therefore Uddhava could not accept him as his disciple, especially when Maitreya was present nearby. The rule is that in the presence of a higher personality one should not be very eager to impart instructions, even if one is competent and well-versed. So Uddhava decided to send an elderly person like Vidura to Maitreya, another elderly person, but he was well versed also because he was directly instructed by the Lord while He was about to quit this mortal world. Since both Uddhava and Maitreya were directly instructed by the Lord, both had the authority to become the spiritual master of Vidura or anyone else, but Maitreya, being elderly, had the first claim to becoming the spiritual master, especially for Vidura, who was much older than Uddhava. One should not be eager to become a spiritual master cheaply for the sake of profit and fame, but should become a spiritual master only for the service of the Lord. The Lord never tolerates the impertinence of *maryā-dāvyati-krama*. One should never pass over the honor due to an elderly spiritual master in the interests of one's own personal gain and fame. Impertinence on the part of the pseudo-spiritual master is very risky to progressive spiritual realization.

TEXT 27

श्रीसुक उचान्

इति सह विदुरेण विश्वमूर्ते-
गुणकथया सुधया प्लावितोस्तापः ।
क्षणमिव पुलिने यमस्वसुस्तां
समुषित औपगविर्निशां ततोऽगात् ॥२७॥

śrī śuka uvāca
iti saha vidureṇa viśva-mūrter
guṇa-kathayā sudhayā plāvitorutāpah
kṣaṇam iva puline yamasvasuḥ tām
samuṣita aupagavir niśām tato'gāt

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *saha*—along with; *vidureṇa*—Vidura; *viśva-mūrteḥ*—of the Universal Person; *guṇa-kathayā*—in the discourse of transcendental qualities; *sudhayā*—nectarean; *plāvitorutāpah*—overwhelmed by great affliction; *kṣaṇam*—moment; *iva*—like that; *puline*—on the bank of; *yamasvasuḥ tām*—River Yamunā; *samuṣitāḥ*—passed on; *aupagavih*—the son of Aupagava (Uddhava); *niśām*—the night; *tataḥ*—thereafter; *agāt*—went away.

TRANSLATION

Śukadeva Gosvāmī said: O King, thus discussing the transcendental name, fame, qualities, etc., on the bank of the Yamunā, Vidura became overwhelmed with great affliction. He passed the night as if it were a moment, and thereafter he went away.

PURPORT

The word used here for Kṛṣṇa is *viśva-mūrti*. Both Uddhava and Vidura were in great affliction because of Lord Kṛṣṇa's departure, and the more they discussed the transcendental name, fame and qualities of the Lord, the more the picture of the Lord became visible to them everywhere. Such visualization of the transcendental form of the Lord is neither false nor imaginary but is factual Absolute Truth. When the Lord is perceived as *viśva-mūrti*, it is not that He loses His personality or transcendental eternal form, but He becomes visible in the same form everywhere.

TEXT 28

राजेवाच

निधनमुपगतेषु वृष्णिभोजे-
 व्यथिरथ्युथपृथपेषु मुख्यः ।
 स तु कथमवशिष्ट उद्धवो यद्वरि-
 रपि तत्यज आकृतिं त्यधीशः ॥२८॥

rājovāca

nidhanam upagateṣu vr̄ṣṇi-bhojeṣu
 adhiratha-yūthapa-yūthapeṣu mukhyah
 sa tu katham avaśiṣṭa uddhavo yadd harir
 api tatyaja ākṛtim tryadhiśah

śrī rājā uvāca—the King inquired; *nidhanam*—destruction; *upagateṣu*—having overtaken; *vr̄ṣṇi*—of the Vṛṣṇi dynasty; *bhojeṣu*—the Bhoja dynasty; *adhiratha*—great commander; *yūthapa*—commander-in-chief; *yūthapeṣu*—amongst them; *mukhyah*—prominent; *sah*—he; *tu*—only; *katham*—how; *avaśiṣṭah*—remained; *uddhavaḥ*—Uddhava; *yat*—whereas; *hariḥ*—the Personality of Godhead; *api*—also; *tatyaje*—finished; *ākṛtim*—complete pastimes; *tri-adhīśah*—the Lord of the three worlds.

TRANSLATION

The King inquired: At the end of the pastimes of the Lord of the three worlds, Śrī Kṛṣṇa, and after the disappearance of the members of the Vṛṣṇi and Bhoja dynasties, who were the best of the great commanders, why did Uddhava alone remain?

PURPORT

According to Śrī Jīva Gosvāmī, *nidhanam* means the transcendental abode of the Lord. *Ni* means the highest, and *dhanam* means opulence. And because the abode of the Lord is the highest manifestation of transcendental opulence, His abode can therefore be called *nidhanam*. Apart from the grammatical elucidation, the real purpose of the word *nidhanam* is to indicate that all the members of the Vṛṣṇi and Bhoja dynasties were direct associates of the Lord, and after the end of His pastimes, all the associates were dispatched to their respective positions in the transcendental abode.

Śrīla Viśvanātha Cakravartī Ṭhākur elucidates the meaning of *ākṛtim* as pastimes. Ā means complete, and *kṛtim* means transcendental pastimes.

Since the Lord is identical with His transcendental body, there is no question of His changing or quitting His body. To act in accordance with the rules and customs of the material world, the Lord seems to take His birth or leave His body, but the pure devotees of the Lord know well the actual fact. It is necessary, therefore, for the serious students of Śrīmad-Bhāgavatam to follow the notes and comments of the great ācāryas like Jīva Gosvāmī and Viśvanātha Cakravartī. To others, who are not devotees of the Lord, the comments and explanations of such ācāryas may appear to be grammatical jugglery, but to the students who are in the line of disciplic succession, the explanations of the great ācāryas are quite fit.

The word *upagateṣu* is also significant. All the members of Vṛṣṇi and Bhoja directly reached the abode of the Lord. Other devotees do not reach the abode of the Lord directly, but the pure associates of the Lord have no attraction for the opulence of any planets of the material world. Sometimes, due to inquisitiveness, devotees who are to be promoted to the abode of the Lord have some attraction for the opulence of the higher material planets above the earth, and thus they desire to see them while going up to the perfection. But the Vṛṣnis and Bhojas were directly dispatched because they had no attraction for material planets. Śrīla Viśvanātha Cakravartī Ṭhākur also suggests that according to the *Amarakośa* dictionary, *ākṛti* also means signal. Lord Kṛṣṇa ordered Uddhava by signal to go to Badarikāśrama after His departure, and Uddhava, as a pure devotee of the Lord, carried out the order more faithfully than going back to Godhead or the abode of the Lord. That was the cause of his remaining alone even after the departure of the Lord from the face of the earth.

TEXT 29

श्रीशुक उवाच

ब्रह्मशापापदेशेन कालेनामोघवाञ्छितः ।
 संहृत्य स्वकुलं स्फितं त्यक्ष्यन्देहमचिन्तयत् ॥२९॥

śrī śuka uvāca
 brahma-śāpāpadeśena
 kālenāmogha-vāñcchitah
 saṁhṛtya sva-kulam sphūtam
 tyakṣyan deham acinta-yat

śrī śukah uvāca—Śukadeva Gosvāmī said; *brahma-śāpa*—cursing by the brāhmaṇas; *apadeśena*—on the plea, by such a show; *kālena*—by the eternal time; *amogha*—unfailing; *vāñcchitah*—one who so desires; *saṁhṛtya*—

closing; *sva-kulam*—own family; *sphītam*—excessively numerous; *tyakṣyan*—for disappearing; *deham*—the universal form; *acinta-yat*—thought to Himself.

TRANSLATION

Śukadeva Gosvāmī replied: My dear King, the cursing of the brāhmaṇas was only a plea, but the actual fact is the supreme desire of the Lord. He wanted to disappear from the face of the earth after dispatching His excessively numerous family members. He thought to Himself as follows:

PURPORT

In this verse the word *tyakṣyan* is very significant in relation to Lord Śrī Kṛṣṇa's leaving His body. Since He is the eternal form of existence, knowledge and bliss, His body and His Self are identical. Therefore how is it possible that He would leave His body and then disappear from the vision of the world? There is a great controversy amongst the nondevotees or Māyāvādīs about the mysterious disappearance of the Lord, and the doubts of those men with a poor fund of knowledge have been very elaborately cleared by Śrīla Jīva Gosvāmī in his *Kṛṣṇa-sandarbha*.

According to *Brahma-saṁhitā*, the Lord has many forms. It is stated therein that the Lord has innumerable forms, and when He appears within the vision of the living entities, as Lord Kṛṣṇa actually appeared, all such forms amalgamate with Him. Besides all these infallible forms, He has His universal form, as manifested before Arjuna on the Battlefield of Kurukṣetra. Here in this verse the word *sphītam* is also used, which indicates that He left His gigantic universal form called the *virāṭa-rūpa*, not His primeval, eternal form, because there is hardly any possibility of His changing His form of *sac-cid-ānanda*. This simple understanding is at once realized by the devotees of the Lord, but those who are nondevotees, who perform hardly any devotional service to the Lord, either do not understand this simple fact or purposely raise a controversy to defeat the eternity of the transcendental body of the Lord. This is due to the defect called the cheating propensity of the imperfect living entities.

By practical experience also, it is seen, up to the present day, that the Lord's transcendental form is worshiped by devotees in different temples, and all the devotees of the Lord factually realize that the form of the Deity in the temple is nondifferent from the form of the Lord. This inconceivable performance of the internal potency of the Lord is described in *Bhagavad-gītā*: *nāham prakāśah sarvasya yogamāyā-samāvṛtaḥ*. (Bg. 7.25) The Lord reserves the right of not being exposed to everyone. In the

Padma Purāṇa it is said, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. The name and form of the Lord cannot be perceived by the material senses, but when He appears within the vision of the mundane people He assumes the form of the *virāṭa-rūpa*. This is an additional material exhibition of form and is supported by the logic of a subject and its adjectives. In grammar, when an adjective is taken away from the subject, the subject it modifies does not change. Similarly, when the Lord quits His *virāṭa-rūpa*, His eternal form does not change, although there is no material difference between Himself and any one of His innumerable forms. In the Fifth Canto it will be seen how the Lord is worshiped in different planets in His different forms, even now, and how He is worshiped in different temples of this earth also.

Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Thākura have very elaborately explained this incidence of the Lord's disappearance in their commentaries, quoting various authentic versions of Vedic literatures. We purposely do not include them all here to avoid an increase in the volume of this book. The entire matter is explained in *Bhagavad-gītā*, as quoted above: the Lord reserves the right of not being exposed to everyone. He always keeps Himself out of the vision of the nondevotees, who are devoid of love and devotion, and thus He puts them still further away from the Lord. The Lord appeared on the invitation of Brahmā, who prayed before the Kṣīrodakaśāyī Viṣṇu, and therefore when the Lord appeared, all the forms of Viṣṇu amalgamated with Him, and when the mission was fulfilled, all of them disintegrated from Him in the usual course.

TEXT 30

असाल्लोकादुपरते मयि ज्ञानं मदाश्रयम् ।
अर्हत्युद्धव एवाद्वा सम्प्रत्यात्मवतां वरः ॥३०॥

asmāl lokād uparate
mayi jñānam mad-āśrayam
arhati uddhava evāddhā
samprati ātmavatām varāḥ

asmāt—from this (universe); *lokāt*—earth; *uparate*—having disappeared; *mayi*—of Myself; *jñānam*—knowledge; *mat-āśrayam*—concerning Myself; *arhati*—deserves; *uddhavaḥ*—Uddhava; *eva*—certainly; *addhā*—directly; *samprati*—at the present moment; *ātmavatām*—of the devotees; *varaḥ*—foremost.

TRANSLATION

Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.

PURPORT

Jñānamad-āśrayam is significant in this verse. Transcendental knowledge has three departmental divisions, namely knowledge of impersonal Brahman, knowledge of the all-pervading Supersoul and knowledge of the Personality of Godhead. Out of the three, transcendental knowledge of the Personality of Godhead has special significance and is known as *bhagavat-tattva-viñām*, specific knowledge of the Personality of Godhead. This specific knowledge is realized by pure devotional service and no other means. *Bhagavad-gītā* (Bg. 18.55) confirms this: *bhaktyā mām abhijānāti yāvān yaś cā smi tattvataḥ*. “Only persons engaged in devotional service can factually know the transcendental position of the Lord.” Uddhava was considered to be the best amongst all devotees of that time, and therefore he was directly instructed by the Lord’s grace, so that people might take advantage of Uddhava’s knowledge after the disappearance of the Lord from the vision of the world. This is one of the reasons why Uddhava was advised to go to Badarikāśrama, where the Lord is personally represented by the Nara-Nārāyaṇa Deity. One who is transcendently advanced can gain direct inspiration from the temple Deity, and thus a devotee of the Lord always takes shelter of a recognized temple of the Lord in order to make tangible advancement in transcendental knowledge by the grace of the Lord.

TEXT 31

नोद्धवोऽपि मन्यूनो यद्गुणैर्नार्दितः प्रभुः ।
अतो मद्वयुनं लोकं ग्राहयन्निह तिष्ठतु ॥३१॥

noddhavo 'nūnapi man-nyūno
yad guṇair nārditaḥ prabhuḥ
ato mad-vayunam lokam
grāhayann iha tiṣṭhatu

na—not; *uddhavaḥ*—Uddhava; *anū*—slightly; *api*—also; *mat*—Myself; *nyūnāḥ*—inferior; *yat*—because; *guṇaiḥ*—by the modes of material nature; *na*—nor; *arditaḥ*—affected; *prabhuḥ*—master; *ataḥ*—therefore; *mat-vayu-*

nam—knowledge of Me (the Personality of Godhead); *lokam*—the world; *grāhayan*—just to disseminate; *iha*—in this world; *tiṣṭhatu*—may remain.

TRANSLATION

Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead.

PURPORT

The specific qualification for becoming the representative of the Lord is to be unaffected by the material modes of nature. The highest qualification of a person in the material world is to be a *brāhmaṇa*. But since a *brāhmaṇa* is in the mode of goodness, to be a *brāhmaṇa* is not sufficient for becoming a representative of the Lord. One has to transcend the mode of goodness also and be situated in unalloyed goodness, unaffected by any of the qualities of material nature. This stage of transcendental qualification is called *śuddha-sattva*, or *vāsudeva*, and in this stage the science of God can be realized. As the Lord is not affected by the modes of material nature, so a pure devotee of the Lord is also not affected by the modes of nature. That is the primary qualification for being one with the Lord. A person who is able to attain this transcendental qualification is called *jīvanmukta*, or liberated, even though he is apparently in material conditions. This liberation is achieved by one who constantly engages in the transcendental loving service of the Lord. In *Bhakti-rasāmṛta-sindhu* it is stated:

īha yasya harer dāsyे karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvanmuktaḥ sa ucyate.

“Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence.” Uddhava was in such a transcendental position, and thus he was selected to be the factual representative of the Lord in His bodily absence from the vision of the world. Such a devotee of the Lord is never affected by material strength, intelligence or even renunciation. Such a devotee of the Lord can withstand all onslaughts of material nature, and therefore he is known as *gosvāmī*. Only such *gosvāmīs* can penetrate the mysteries of the Lord’s transcendental loving relationships.

TEXT 32

एवं त्रिलोकगुरुणा सन्दिष्टः शब्दयोनिना ।
बदर्याश्रममासाद्य हरिमीजे समाधिना ॥३२॥

evam tri-loka-guruṇā
sandīṣṭah śabda-yoninā
badaryāśramam āsādya
harim īje samādhiṇā

evam—thus; *tri-loka*—three worlds; *guruṇā*—by the spiritual master; *sandīṣṭah*—being perfectly taught; *śabda-yoninā*—by one who is the source of all Vedic knowledge; *badaryāśramam*—in the pilgrimage site of Badarikāśrama; *āsādya*—reaching; *harim*—unto the Lord; *īje*—satisfied; *samādhiṇā*—by trance.

TRANSLATION

Śukadeva Gosvāmī informed the King that Uddhava, being thus instructed by the Supreme Personality of Godhead, who is the source of all Vedic knowledge and the spiritual master of the three worlds, reached the pilgrimage site of Badarikāśrama and engaged himself there in trance to satisfy the Lord.

PURPORT

Lord Śrī Kṛṣṇa is factually the spiritual master of the three worlds, and He is the original source of all Vedic knowledge. It is very difficult, however, to understand the personal feature of the Absolute Truth, even from the *Vedas*. His personal instructions are needed in order to understand the Personality of Godhead as the Supreme Absolute Truth. *Bhagavad-gītā* is the evidence of such transcendental knowledge in gist. One cannot know the Supreme Lord unless one is graced by the Lord Himself. Lord Kṛṣṇa exhibited this specific mercy towards Arjuna and Uddhava while He was in the material world.

Undoubtedly, *Bhagavad-gītā* was spoken by the Lord on the Battlefield of Kurukṣetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of *Bhagavad-gītā*, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not even spoken in *Bhagavad-gītā*. Persons who are attached to the words of the *Vedas* may also know from this verse that the Lord is the source of all Vedic knowledge. One who is unable to

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understand the Supreme Personality of Godhead by going through the pages of the *Vedas* may take shelter of one of the Lord's devotees, such as Uddhava, in order to advance further in knowledge of the Supreme Personality of Godhead. The *Brahma-saṁhitā* says that it is very difficult to understand the Supreme Personality of Godhead from the *Vedas*, but He is easily understood from a pure devotee like Uddhava. Taking mercy on the great sages who lived at Badarikāśrama, the Lord authorized Uddhava to speak on His behalf. Unless one has such authorization, one cannot understand or preach the devotional service of the Lord.

While present on this earth, the Lord executed many uncommon activities, even traveling in space to bring down the *pārijāta* from heaven and recovering the son of His teacher (Sāndīpani Muni) from the regions of death. Uddhava was certainly informed of the conditions of life on other planets, and all the sages were anxious to know of them, just as we are anxious to know about the planets in space. Uddhava was particularly deputed to carry a message to Badarikāśrama, not only to the sages of that place of pilgrimage but also to the Nara-Nārāyaṇa Deities. Such a message must have been more confidential than the knowledge described in the pages of the *Vedas*.

The Lord is undoubtedly the source of all knowledge, and the messages dispatched through Uddhava to Nara-Nārāyaṇa and other sages were also part of the Vedic knowledge, but they were more confidential and could be sent or understood only through such a pure devotee as Uddhava. Since such confidential knowledge was known only to the Lord and Uddhava, it is said that Uddhava is as good as the Lord Himself. Every living entity can, like Uddhava, also become a confidential messenger on the same level as the Lord, provided he becomes confidential himself by dint of loving devotional service. Such confidential knowledge is entrusted, as confirmed in *Bhagavad-gītā*, only to pure devotees like Uddhava and Arjuna, and one has to learn the mystery through them, and not otherwise. One cannot understand *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* without the help of such confidential devotees of the Lord. According to Śrīla Viśvanātha Cakravartī Ṭhākur, that confidential message must have concerned the mystery of His departure and the annihilation of His dynasty after the end of His appearance in the mundane world for one hundred years. Everyone must have been very anxious to know about the mystery of the annihilation of the Yadu dynasty, and that message must have been explained by the Lord to Uddhava and dispatched to Badarikāśrama for the information of Nara-Nārāyaṇa and other pure devotees of the Lord.

TEXT 33

विदु रोऽप्युद्धवाच्छ्रुत्वा कृष्णस्य परमात्मनः ।
क्रीडयोपात्तदेहस्य कर्माणि श्लाघितानि च ॥३३॥

viduro 'py uddhavāc chrutvā
kṛṣṇasya paramātmanah
krīḍayopātta-dehasya
karmāṇi ślāghitāni ca

vidurah—Vidura; *api*—also; *uddhavāt*—from the source of Uddhava; *śrutvā*—having heard; *kṛṣṇasya*—of Lord Kṛṣṇa; *paramātmanah*—of the Supersoul; *krīḍayā*—for the sake of pastimes in the mortal world; *upātta*—extraordinarily accepted; *dehasya*—of the body; *karmāṇi*—transcendental activities; *ślāghitāni*—most glorious; *ca*—also.

TRANSLATION

Vidura also heard from Uddhava about the appearance and disappearance of Lord Kṛṣṇa, the Supersoul, in the mortal world, which is a subject matter sought after with great perseverance by the great sages.

PURPORT

The subject matter of the appearance and disappearance of the Supersoul, Lord Śrī Kṛṣṇa, is a mystery even for the great sages. The word *paramātmanah* is significant in this verse. An ordinary living being is generally called the *ātmanah*, but Lord Kṛṣṇa is never an ordinary living being because He is *paramātmanah*, the Supersoul. Yet His appearance as one of the human beings and His disappearance again from the mortal world are subject matters for the research workers who execute research work with great perseverance. Such subject matters are certainly of increasing interest because the researchers have to search out the transcendental abode of the Lord, which He enters after finishing His pastimes in the mortal world. But even the great sages have no information that beyond the material sky there is the spiritual sky where Śrī Kṛṣṇa eternally resides with His associates, although at the same time He exhibits His pastimes in the mortal world in all the universes one after another. This fact is confirmed in *Brahma-saṁhitā* (Bs. 5.37): *goloka eva nivasaty akhilātmabhuṭah*. “The Lord, by His inconceivable potency, resides in His eternal abode, Goloka, yet at the same time, as the Supersoul, He is present everywhere—both in the spiritual and material skies—by His multivarieties of manifestation.” Therefore His appearance and disappearance are simultaneously

going on, and no one can say definitely which of them is the beginning and which is the end. His eternal pastimes have no beginning or end, and one has to learn of them from the pure devotee only and not waste valuable time in so-called research work.

TEXT 34

देहन्यासं च तस्यैवं धीराणां धैर्यवर्धनम् ।
अन्येषां दुष्करतरं पशूनां विक्लवात्मनाम् ॥३४॥

deha-nyāsam ca tasyaivam
dhīrāṇām dhairyā-vardhanam
anyeṣām duṣkarataram
paśūnām viklavātmanām

deha-nyāsam—entering the body; *ca*—also; *tasya*—His; *evam*—also; *dhīrāṇām*—of great sages; *dhairyā*—perseverance; *vardhanam*—increasing; *anyeṣām*—for others; *duṣkarataram*—very difficult to ascertain; *paśūnām*—of the beasts; *viklava*—disturbed; *ātmanām*—of such a mind.

TRANSLATION

The Lord's glorious acts and His acceptance of various transcendental forms for the performance of extraordinary pastimes in the mortal world are very difficult for anyone other than His devotees to understand, and for the beasts they are simply a mental disturbance.

PURPORT

The transcendental forms and pastimes of the Lord, as described in *Bhagavad-gītā*, are difficult subject matters for those who are not devotees to understand. The Lord never reveals Himself to persons like the *jñānīs* and *yogīs*. And there are others who, because of their envying the Lord from the bottom of their hearts, are classified amongst the beasts, and for such envious beasts the subject matter of the Lord's appearance and disappearance is simply a mental disturbance. As confirmed in *Bhagavad-gītā* (Bg. 7.15), the miscreants who are simply concerned with material enjoyment, who work very hard like beasts of burden, can hardly know the Personality of Godhead at any stage due to *āsurika-bhāva*, or a spirit of revolt against the Supreme Lord.

The transcendental bodily expansions manifested by the Lord for His pastimes in the mortal world, and the appearance and disappearance of such transcendental expansions, are difficult subject matters, and those

who are not devotees are advised not to discuss the Lord's appearance and disappearance, lest they commit further offenses at the lotus feet of the Lord. The more they discuss the transcendental appearance and disappearance of the Lord in the asuric spirit, the more they enter into the darkest region of hell, as stated in *Bhagavad-gītā* (Bg. 16.20). Anyone who is against the transcendental loving service of the Lord is more or less a beastly creature, as confirmed in this verse of Śrīmad-Bhāgavatam.

TEXT 35

आत्मानं च कुरुश्रेष्ठं कृष्णेन मनसेक्षितम् ।
ध्यायन् गते भागवते रुरोदं प्रेमविहलः ॥३५॥

ātmānam ca kuru-śreṣṭha
krṣṇena manasekṣitam
dhyāyan gate bhāgavate
ruroda prema-vihalaḥ

ātmānam—himself; ca—also; kuru-śreṣṭha—O best amongst the Kurus; krṣṇena—by Kṛṣṇa; manasā—by the mind; ikṣitam—remembered; dhyāyan—thus thinking of; gate—having gone; bhāgavate—of the devotee; ruroda—cried loudly; prema-vihalaḥ—overwhelmed by the ecstasy of love.

TRANSLATION

Understanding that he was remembered by Lord Kṛṣṇa [while quitting this world], Vidura began to cry loudly, overwhelmed by the ecstasy of love.

PURPORT

Vidura was overwhelmed by the ecstasy of love when he understood that Lord Kṛṣṇa, the Supreme Personality of Godhead, thought of him at the last moment. Although he thought of himself as insignificant, he was remembered by the Lord, by His causeless mercy. Vidura accepted this as a great favor, and thus he cried. This crying is the last word in the progressive path of devotional service. One who can cry for the Lord in love is certainly successful in the line of devotional service.

TEXT 36

कालिन्द्याः कतिभिः सिद्धु अहोभिर्भरतर्षभः ।
प्रापद्यत स्वासरितं यत्र मित्रासुतो मुनिः ॥३६॥

Text 36]

Vidura Approaches Maitreya

kālindyāḥ katibhiḥ siddhaḥ
ahobhiḥ bharatarṣabhaḥ
prāpadyata svāḥ-saritaṁ
yatra mitrā-suto munih

kālindyāḥ—on the bank of the Yamuna; katibhiḥ—a few; siddhaḥ—being so passed; ahobhiḥ—days; bharata-ṛṣabhaḥ—O best of the Bharata dynasty; prāpadyata—reached; svāḥ-saritaṁ—the celestial water of the Ganges; yatra—where; mitrā-sutaḥ—the son of Mitrā; munih—sage.

TRANSLATION

After passing a few days on the bank of the River Yamunā, Vidura, the self-realized soul, reached the bank of the Ganges, where the great sage Maitreya was situated.

Thus end the Bhaktivedanta purports of the Fourth Chapter, Third Canto, of Śrīmad-Bhāgavatam, entitled "Vidura Approaches Maitreya."

CHAPTER FIVE

Vidura's Talks with Maitreya

TEXT 1

श्रीशुक उवाच
द्वारि द्युनद्या ऋषभः कुरुणां
मैत्रेयमासीनमगाधबोधम् ।
क्षत्तोपसृत्याच्युतभावसिद्धः
प्रच्छ सौशील्यगुणभिरुपः ॥ १ ॥

śrī śuka uvāca
dvāri dyunadyā ṛṣabhaḥ kurūṇāṁ
maitreyam āśinam agādha-bodham
kṣattopasṛtyācyuta-bhāva-siddhāḥ
papraccha sauśīlya-guṇābhīrtptah

śukaḥ uvāca—Śukadeva Gosvāmī said; dvāri—on the mouth of; dyunadyāḥ—the celestial River Ganges; ṛṣabhaḥ—the best of the Kurus; kurūṇāṁ—of the Kurus; maitreyam—unto Maitreya; āśinam—sitting; agādha-bodham—of unfathomed knowledge; kṣattā—Vidura; upasṛtya—having approached nearer; acyuta—the infallible Lord; bhāva—character; siddhāḥ—perfect; papraccha—inquired; sauśīlya—gentleness; guṇa-abhīrtptah—satisfied in transcendental qualities.

TRANSLATION

Śukadeva Gosvāmī said: Vidura, the best amongst the Kuru dynasty, who was perfect in devotional service to the Lord, thus reached the mouth of the celestial Ganges River [Hardwar], where Maitreya, the great fathomless learned sage of the world, was seated. Vidura, who was perfect in gentleness and satisfied in transcendence, inquired from him.

PURPORT

Vidura was already perfect due to his unalloyed devotion to the infallible Lord. The Lord and the living entities are all qualitatively the same by nature, but the Lord is quantitatively much greater than any individual living entity. He is ever infallible, whereas the living entities are prone to fall under the illusory energy. Vidura had already surpassed the fallible nature of the living entity in conditional life due to his being *acyuta-bhāva*, or legitimately absorbed in the devotional service of the Lord. This stage of life is called *acyuta-bhāva-siddha*, or perfection by dint of devotional service. Anyone, therefore, who is absorbed in the devotional service of the Lord is a liberated soul and has all admirable qualities. The learned sage Maitreya was sitting in a solitary place on the bank of the Ganges at Hardwar, and Vidura, who was a perfect devotee of the Lord and possessed all good transcendental qualities, approached him for inquiry.

TEXT 2

विदुर उवाच

सुखाय कर्मणि करोति लोको
न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत एव दुःखं
यदत्र युक्तं भगवान् वदेतः ॥ २ ॥

vidura uvāca
sukhāya karmāṇi karoti loko
na taiḥ sukhanī vānyad-upāramam vā
vindeta bhūyas tata eva duḥkham
yad atra yuktam bhagavān vaden nah

vidurah uvāca—Śrī Vidura said; *sukhāya*—for attaining happiness; *karmāṇi*—fruitive activities; *karoti*—everyone does so; *lokaḥ*—in this world; *na*—never; *taiḥ*—by those activities; *sukham*—any happiness; *vā*—or; *anyat*—differently; *upāramam*—satiation; *vā*—either; *vindeta*—achieve; *bhūyah*—on the contrary; *tataḥ*—by such activities; *eva*—certainly; *duḥkham*—miseries; *yat*—that which; *atra*—under the circumstances; *yuktam*—right course; *bhagavān*—O great one; *vadet*—may kindly enlighten; *nah*—us.

TRANSLATION

Vidura said: O great sage, in this world everyone engages in fruitive activities to attain happiness, but they find neither satiation nor the

Text 3]

Vidura's Talks with Maitreya

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mitigation of distress. On the contrary, they are only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

PURPORT

Vidura asked Maitreya some common questions, which was not originally his intention. Uddhava asked Vidura to approach Maitreya Muni and inquire into all the truths concerning the Lord, His name, fame, quality, form, pastimes, entourage, etc., and thus when Vidura approached Maitreya, he should have asked only about the Lord. But out of natural humility he did not immediately ask about the Lord, but inquired into a subject which would be of great importance to the common man. A common man cannot understand the Lord. He must first know the real position of his life under the influence of the illusory energy. In illusion one thinks that he can be happy only by fruitive activities, but what actually happens is that one becomes more and more entangled in the network of action and reaction and does not find any solution to the problem of life. There is a nice song in this connection: "Because of a great desire to have all happiness in life, I built this house. But unfortunately the whole scheme has turned to ashes because the house was unexpectedly set on fire." The law of nature is like that. Everyone tries to become happy by planning in the material world, but the law of nature is so cruel that it sets fire to one's schemes; the fruitive worker is not happy in his schemes, nor is there any satiation of his continuous hankering for happiness.

TEXT 3

जनस्य कृष्णाद्विमुखस्य दैवा-
दर्थमशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं
भूतानि भव्यानि जनार्दनस्य ॥ ३ ॥

janasya kṛṣṇād-vimukhasya daivād
adharma-śīlasya suduḥkhitasya
anugraha-yeha caranti nūnām
bhūtāni bhavyāni janārdanasya

janasya—of the common man; *kṛṣṇāt*—from the Supreme Lord Kṛṣṇa; *vimukhasya*—of the one who has turned his face against the Lord; *daivād*—by the influence of external energy; *adharma-śīlasya*—of one who is engaged

in irreligion; *suduḥkhitasya*—of one who is always unhappy; *anugrahāya*—due to being compassionate towards them; *iha*—in this world; *caranti*—wander; *nūnam*—certainly; *bhūtāni*—persons; *bhavyāni*—great philanthropic souls; *janārdanasya*—of the Supreme Personality of Godhead.

TRANSLATION

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are adverse to the sense of subordination to the Lord.

PURPORT

To be obedient to the wishes of the Supreme Lord is the natural position of every living entity. But due only to past misdeeds, a living being becomes adverse to the sense of subordination to the Lord and suffers all the miseries of material existence. No one has anything to do but render devotional service to the Supreme Lord, Śrī Kṛṣṇa. Therefore any activity other than transcendental loving service to the Lord is more or less a rebellious action against the supreme will. All fruitive activity, empirical philosophy and mysticism are more or less against the sense of subordination to the Lord, and any living entity engaged in such rebellious activity is more or less condemned by the laws of material nature, which work under the subordination of the Lord. Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home. Such pure devotees of the Lord carry the message of Godhead in order to deliver the fallen souls, and therefore the common man who is bewildered by the influence of the external energy of the Lord should avail himself of their association.

TEXT 4

तत्साधुवर्यादिश वर्त्म शं नः
संराधितो भगवान् येन पुंसाम् ।
हृदि स्थितो यच्छति भक्तिपूते
ज्ञानं सतत्त्वाधिगमं पुराणम् ॥ ४ ॥

*tat sādhuvaryādiśa vartma śam naḥ
saṁrādhito bhagavān yena puṁsām
hṛdi sthito yacchati bhaktipūte
jñānam sa tattvādhigamam purāṇam*

tat—therefore; *sādhuvarya*—O great one amongst the saints; *ādiśa*—please instruct; *vartma*—the path; *śam*—auspicious; *naḥ*—for us; *saṁrādhitaḥ*—being perfectly served; *bhagavān*—the Personality of Godhead; *yena*—by which; *puṁsām*—of the living entity; *hṛdi sthitāḥ*—residing in the heart; *yacchati*—awards; *bhaktipūte*—unto the unalloyed devotee; *jñānam*—knowledge; *sa*—that; *tattva*—truth; *adhigamam*—by which one learns; *purāṇam*—authorized, old.

TRANSLATION

Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart, from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service.

PURPORT

As already explained in the First Canto of Śrīmad-Bhāgavatam, the Absolute Truth is realized in three different phases—although they are one and the same—in terms of the knower's capacity to understand. The most capable transcendentalist is the pure devotee of the Lord who is without any tinge of fruitive actions or philosophical speculation. By devotional service only does one's heart become completely purified from all material coverings like *karma*, *jñāna* and *yoga*. Only in such a purified stage does the Lord, who is seated in everyone's heart with the individual soul, give instruction so that the devotee can reach the ultimate destination of going back home, back to Godhead. This is confirmed in *Bhagavad-gītā* (Bg. 10.10): *teṣāṁ satata-yukta-nām bhajatām*. Only when the Lord is satisfied with the devotional service of the devotee does He impart knowledge, as He did for Arjuna and Uddhava.

The *jñānis*, *yogīs* and *karmīs* cannot expect this direct cooperation of the Lord. They are not able to satisfy the Lord by transcendental loving service, nor do they believe in such service to the Lord. The *bhakti* process, as performed under the regulative principles of *vaidhī-bhakti*, or devotional service following the prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great *ācāryas*. This practice can help the neophyte devotee to rise to the stage of *rāga-bhakti*, in which the Lord responds from within as the *caittā-guru* or the spiritual master as Superconsciousness. All transcendentalists other than devotees do not make any distinction between the individual soul and the Supersoul because they miscalculate the Superconsciousness and individual consciousness to be

one and the same. Such miscalculation by the nondevotees makes them unfit to receive any direction from within, and therefore they are bereft of the direct cooperation of the Lord. After many, many births, when such a nondualist comes to sense that the Lord is worshipable and that the devotee is simultaneously one and different from the Lord, then only can he surrender unto the Lord, Vāsudeva. Pure devotional service begins from that point. The process of understanding the Absolute Truth adopted by the misguided nondualist is very difficult, whereas the devotee's way of understanding the Absolute Truth comes directly from the Lord, who is pleased by devotional service. On behalf of many neophyte devotees, Vidura, at the very first instance, inquired from Maitreya about the path of devotional service, by which the Lord, who is seated within the heart, can be pleased.

TEXT 5

करोति कर्माणि कृतवतारो
यान्यात्मतन्त्रो भगवांस्त्यधीशः ।
यथा ससर्जाग्र इदं निरीहः
संस्थाप्य वृत्तिं जगतो विधत्ते ॥ ५ ॥

karoti karmāṇi kṛtavatāro
yāny ātma-tantrō bhagavāṁs tryadhīśaḥ
yathā sasarjāgra idam nirīhaḥ
saṁsthāpya vṛttim jagato vidhatte

karoti—does them; *karmāṇi*—transcendental activities; *kṛta*—by accepting; *avatāraḥ*—incarnations; *yāni*—all those; *ātma-tantraḥ*—Self-independent; *bhagavān*—the Personality of Godhead; *tryadhīśaḥ*—the Lord of the three worlds; *yathā*—as much as; *sasarja*—created; *agre*—at first; *idam*—this cosmic manifestation; *nirīhaḥ*—although desireless; *saṁsthāpya*—by establishing; *vṛttim*—means of livelihood; *jagataḥ*—of the universes; *vidhatte*—as He regulates.

TRANSLATION

O great sage, kindly narrate how the Supreme Personality of Godhead, who is the independent desireless Lord of the three worlds and the controller of all energies, accepts incarnations and creates the cosmic manifestation with perfectly arranged regulative principles for its maintenance.

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PURPORT

Lord Kṛṣṇa is the original Personality of Godhead from whom the three creative incarnations, namely the *puruṣa-avatāras*—Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—expand. The whole material creation is conducted by the three *puruṣas* in successive stages under the external energy of the Lord, and thus material nature is controlled by Him. Thinking material nature to be independent is like seeking milk from the nipplelike bags on the neck of a goat. The Lord is independent and desireless. He does not create the material world for His own satisfaction as we create our household affairs to fulfill our material desires. Actually the material world is created for the illusory enjoyment of the conditioned souls, who have been against the transcendental service of the Lord since time immemorial. But the material universes are full in themselves. There is no scarcity for maintenance in the material world. Because of their poor fund of knowledge, the materialists are disturbed when there is an apparent increase of population on the earth. Whenever there is a living being on the earth, however, his subsistence is immediately arranged by the Lord. The other species of living entities, who far outnumber human society, are never disturbed for maintenance; they are never seen dying of starvation. It is only human society that is disturbed about the food situation and, to cover up the real fact of administrative mismanagement, takes shelter in the plea that the population is excessively increasing. If there is any scarcity in the world, it is the scarcity of God consciousness, otherwise, by the grace of the Lord, there is no scarcity of anything.

TEXT 6

यथा पुनः स्वे ख इदं निवेश्य
शेते गुहायां स निवृत्तवृत्तिः ।
योगेश्वराधीश्वर एक एत-
दनुप्रविष्टो बहुधा यथाऽसीत् ॥ ६ ॥

yathā punaḥ sve kha idam niveśya
śete guhāyām sa nivṛtta-vṛttih
yogeśvarādhīśvara eka etad
anupraviṣṭo bahudhā yathā "śit

yathā—as much as; *punah*—again; *sve*—in His; *khe*—form of space (*virāta-rūpa*); *idam*—this; *niveśya*—entering into; *śete*—lies down; *guhāyām*—within the universe; *sah*—He (the Personality of Godhead); *nivṛtta*—without endeavor; *vṛttiḥ*—means of livelihood; *yoga-īśvara*—the master of all mystic powers; *adhiśvaraḥ*—proprietor of everything; *ekah*—one without a second; *etat*—this; *anupraviṣṭah*—entering afterwards; *bahudhā*—by innumerable; *yathā*—as much as; *āsīt*—exists.

TRANSLATION

He lies down on His own heart spread in the form of the sky, and thus placing the whole creation in that space, He expands Himself into many living entities, which are manifested as different species of life. He does not have to endeavor for His maintenance because He is the master of all mystic powers and the proprietor of everything. Thus He is distinct from the living entities.

PURPORT

The questions regarding creation, maintenance and destruction, which are mentioned in many parts of the Śrīmad-Bhāgavatam, are in relation to different millenniums (*kalpas*), and therefore they are differently described by different authorities when questioned by different students. There is no difference regarding the creative principles and the Lord's control over them, yet there are some differences in the minute details because of different *kalpas*. The gigantic sky is the material body of the Lord, called the *virāta-rūpa*, and all material creations are resting on the sky or the heart of the Lord. Therefore, beginning from the sky, the first material manifestation to the gross vision, down to the earth, everything is called Brahman. *Sarvam khalv idam brahma*: "There is nothing but the Lord, and He is one without a second." The living entities are the superior energies, whereas matter is the inferior energy, and the combination of these energies brings about the manifestation of this material world, which is in the heart of the Lord.

TEXT 7

क्रीडन् विधत्ते द्विजगोसुराणां
क्षेमाय कर्माण्यवतारभेदैः ।
मनो न तृप्यत्यपि शृण्वतां नः
सुक्षेपक्षेलेश्वरितामृतानि ॥ ७ ॥

krīḍan vidhatte dvija-go-surāṇām
kṣemāya karmāṇy avatāra-bhedaiḥ
mano na tṛpyati api śṛṇvatām naḥ
suśloka-mauleś caritāmṛtāni

krīḍan—manifesting pastimes; *vidhatte*—perform; *dvija*—twice-born; *go*—cow; *surāṇām*—of the demigods; *kṣemāya*—welfare; *karmāṇi*—transcendental activities; *avatāra*—incarnations; *bhedaiḥ*—differently; *manah*—mind; *na*—never; *tṛpyati*—satisfies; *api*—in spite of; *śṛṇvatām*—continuously hearing; *naḥ*—our; *suśloka*—auspicious; *mauleś*—of the Lord; *carita*—characteristics; *amṛtāni*—undying.

TRANSLATION

You may narrate also about the auspicious characteristics of the Lord in His different incarnations for the welfare of the twice-born, the cows and the demigods. Our minds are never satisfied completely although we continuously hear of His transcendental activities.

PURPORT

The Lord appears in this universe in different incarnations like Matsya, Kūrma, Varāha and Nṛsiṁha, and He manifests His different transcendental activities for the welfare of the twice-born, the cows and the demigods. The Lord is directly concerned with the twice-born or civilized men. A civilized man is one who has taken his birth twice. A living entity takes birth in this mundane world due to the union of male and female. A human being is born due to union of the father and mother, but a civilized human being has another birth by contact with a spiritual master, who becomes the actual father. The father and mother of the material body are so only in one birth, and in the next birth the father and mother may be a different couple. But the bona fide spiritual master, as the representative of the Lord, is the eternal father because the spiritual master has the responsibility to lead the disciple to spiritual salvation or the ultimate goal of life. Therefore, a civilized man must be twice-born, otherwise he is no more than the lower animals.

The cow is the most important animal for developing the human body to perfection. The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge. A civilized man is expected to live on foodstuffs comprising fruits, vegetables, grains, sugar and milk. The bull helps in the agricultural

process of producing grain, etc., and thus in one sense the bull is the father of humankind, whereas the cow is the mother, for she supplies milk to human society. A civilized man is therefore expected to give all protection to the bulls and cows.

The demigods, or the living entities who live in the higher planets, are far superior to human beings. Since they have better arrangements for living conditions, they live far more luxuriously than human beings, yet they are all devotees of the Lord. The Lord incarnates in different forms, such as those of a fish, a tortoise, a hog, a combined lion and man, etc., just to give protection to civilized man, the cow and the demigods, who are directly responsible for the regulative life of progressive self-realization. The whole system of the material creation is planned so that the conditioned souls may have the opportunity for self-realization. One who takes advantage of such an arrangement is called a demigod or civilized man. The cow is meant to help maintain such a high standard of living.

The Lord's pastimes for the protection of the twice-born civilized men, the cows and the demigods are all transcendental. A human being is inclined to hear good narrations and stories, and therefore there are so many books, magazines and newspapers on the market to satisfy the interests of the developed soul. But the pleasure in such literature, after it is read once, becomes stale, and people do not take any interest in reading such literature repeatedly. In fact, newspapers are read for less than an hour and then thrown in the dustbins as rubbish. The case is similar with all other mundane literatures. But the beauty of transcendental literatures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* is that they never become old. They have been read in the world by civilized man for the last five thousand years, and they have never become old. They are ever fresh to the learned scholars and devotees, and even by daily repetition of the verses of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, there is no satiation for devotees like Vidura. Vidura might have heard the pastimes of the Lord many, many times before he met Maitreya, but still he wanted the same narrations to be repeated because he was never satiated by hearing them. That is the transcendental nature of the Lord's glorious pastimes.

TEXT 8

यैस्तत्त्वमेदैरधितोकनाथो
लोकानलोकान् सह लोकगालान् ।
अचीक्ष्यपद्यत्र हि सर्वसत्त्व-
निकायमेदोऽधिकृतः प्रतीतः ॥ ८ ॥

yais tattva-bhedair adhi-loka-nātho
lokān alokān saha loka-pālān
acīkṣipad yatra hi sarva-sattva
nikāya-bhedo 'dhikṛtaḥ pratītaḥ

yaiḥ—by whom; *tattva*—truth; *bhedaiḥ*—by differentiation; *adhi-loka-nāthaiḥ*—the King of the kings; *lokān*—planets; *alokān*—planets of the lower region; *saha*—along with; *loka-pālān*—respective kings; *acīkṣipat*—planned; *yatra*—wherein; *hi*—certainly; *sarva*—all; *sattva*—existence; *nikāya*—living entities; *bhedo*—difference; *adhikṛtaḥ*—occupied; *pratītaḥ*—it so appears.

TRANSLATION

The Supreme King of all kings has created different planets and places of habitation where living entities are situated in terms of the modes of nature and work, and He has created their different kings and rulers.

PURPORT

Lord Kṛṣṇa is the chief King of all kings, and He has created different planets for all kinds of living entities. Even on this planet there are different places for habitation by different types of men. There are places like deserts, icelands and valleys in mountainous countries, and in each of them there are different kinds of men born of different modes of nature according to their past deeds. There are people in the Arabian deserts and in the valleys of the Himalayan Mountains, and the inhabitants of these two places differ from one another, just as the inhabitants of the icelands also differ from them. Similarly, there are also different planets. The planets below the earth down to the Pātāla planet are full of various kinds of living beings; no planet is vacant, as is wrongly imagined by the modern so-called scientist. In *Bhagavad-gītā* we find it said by the Lord that the living entities are *sarva-gata*, or present in every sphere of life. So there is no doubt that on other planets there are also inhabitants like us, sometimes with greater intelligence and greater opulence. The living conditions for those of greater intelligence are more luxurious than on this earth. There are also planets where no sunlight reaches, and there are living entities who must live there due to their past deeds. All such plans for living conditions are made by the Supreme Lord, and Vidura requested Maitreya to describe this for the sake of further enlightenment.

TEXT 9

येन प्रजानाष्टुत आत्मकर्म-
रूपाभिधानं च भिदां व्यधत्त |
नारायणो विश्वसृगात्मयोनि-
रेतच नो वर्ण्य विप्रवर्य ॥९॥

*yena prajānām uta ātma-karma
rūpābhidhānām ca bhidām vyadhatta
nārāyaṇo viśvasṛg ātma-yonir
etac ca no varṇaya vipra-varya*

yena—by which; *prajānām*—of those who are born; *uta*—as also; *ātma-karma*—destined engagement; *rūpa*—form and feature; *abhidhānām*—endeavors; *ca*—also; *bhidām*—differentiation; *vyadhatta*—dispersed; *nārāyaṇaḥ*—the Supreme Personality of Godhead; *viśvasṛk*—the creator of the universe; *ātma-yonih*—self-sufficient; *etat*—all these; *ca*—also; *nah*—unto us; *varṇaya*—describe; *vipra-varya*—O chief amongst the brāhmaṇas.

TRANSLATION

O chief amongst the brāhmaṇas, please also describe how Nārāyaṇa, the creator of the universe and the self-sufficient Lord, has differently created the natures, activities, forms, features and names of the different living creatures.

PURPORT

Every living being is under the plan of his natural inclinations in terms of the modes of material nature. His work is manifested in terms of the nature of the three modes, his form and bodily features are designed according to his work, and his name is designated according to his bodily features. For example, the higher classes of men are white (*śukla*), and the lower classes of men are black. This division of white and black is in terms of one's white and black duties of life. Pious acts lead one to take birth in a good and highly placed family, to become rich, to become learned, and to acquire beautiful bodily features. Impious acts lead one to become poor by parentage, to be always in want, to become a fool or illiterate and to acquire ugly bodily features. Vidura requested Maitreya to explain these differences between all the living creatures made by Nārāyaṇa, the Supreme Personality of Godhead.

TEXT 10

परावरेषां भगवन् व्रतानि
श्रुतानि मे व्यासमुखादभीश्यम् ।
अत्रप्नुम् क्षुल्लसुखावहानां
तेषामृते कृष्णकथामृतौधात् ॥१०॥

*parāvareṣām bhagavan vratāni
śrutiāni me vyāsa-mukhād abhīkṣyam
atṛpnuma kṣulla-sukha-āvahānām
teṣāmṛte kṛṣṇa-kathāmṛtaughāt*

para—higher; *avara*—lower; *eṣām*—of all these; *bhagavan*—O my lord, O great one; *vratāni*—occupations; *śrutiāni*—heard; *me*—by me; *vyāsa*—Vyāsa; *mukhāt*—from the mouth; *abhīkṣyam*—repeatedly; *atṛpnuma*—I am satisfied; *kṣulla*—little; *sukha-āvahānām*—that which causes happiness; *teṣām*—out of that; *amṛta*—reality; *kṛṣṇa-kathā*—talks about the Personality of Godhead, Lord Kṛṣṇa; *amṛta-oghāt*—from the nectar.

TRANSLATION

O my lord, I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyāsadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Kṛṣṇa.

PURPORT

Because people are very much interested in hearing social and historical presentations, Śrīla Vyāsadeva has compiled many books such as the *Purāṇas* and *Mahābhārata*. These books are reading matter for the mass of people, and they were compiled with a view to reviving their God consciousness, now forgotten in the conditional life of material existence. The real purpose of such literatures is not so much to present topics of historical references, but to revive the people's sense of God consciousness. For example, *Mahābhārata* is the history of the Battle of Kurukṣetra, and common people read it because it is full of topics regarding the social, political and economic problems of human society. But factually the most important part of *Mahābhārata* is *Bhagavad-gītā*, which is automatically taught to readers along with the historical narrations of the Battle of Kurukṣetra.

Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them. He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa. Because there were insufficient topics directly concerning Kṛṣṇa in the *Purāṇas*, *Mahābhārata*, etc., he was not satisfied and wanted to know more about Kṛṣṇa. *Kṛṣṇa-kathā*, or topics regarding Kṛṣṇa, are transcendental, and there is no satiation in hearing such topics. *Bhagavad-gītā* is important on account of its being *Kṛṣṇa-kathā*, or speeches delivered by Lord Kṛṣṇa. The story of the Battle of Kurukṣetra may be interesting for the mass of people, but to a person like Vidura who is highly advanced in devotional service, only *Kṛṣṇa-kathā* and that which is dovetailed with *Kṛṣṇa-kathā* is interesting. Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa. As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa. Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa. That is the way to transform mundane things into spiritual identity. The whole world can be transformed into Vaikuṇṭha if all worldly activities are dovetailed with *Kṛṣṇa-kathā*.

There are two important *Kṛṣṇa-kathās* current in the world—*Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. *Bhagavad-gītā* is *Kṛṣṇa-kathā* because it is spoken by Kṛṣṇa, whereas *Śrīmad-Bhāgavatam* is *Kṛṣṇa-kathā* because it narrates about Kṛṣṇa. Lord Caitanya advised all His disciples to preach *Kṛṣṇa-kathā* all over the world without discrimination because the transcendental value of *Kṛṣṇa-kathā* can purify one and all from material contamination.

TEXT 11

कस्त्वयातीर्थपदोऽभिधानात्
सत्रेषु वः सूरिभिरीड्यमानात् ।
यः कर्णनाडीं पुरुषस्य यातो
भवप्रदां गेहरतिं छिनति ॥११॥

*kas tṛpnuyāt tīrtha-pado 'bhidhānāt
satreṣu vaḥ sūribhir īdyamānāt
yaḥ karṇa-nāḍīm puruṣasya yāto
bhava-pradām geha-ratim chinatti*

kaḥ—who is that man; *tṛpnuyāt*—that can be satisfied; *tīrtha-padaḥ*—whose lotus feet are all the places of pilgrimage; *abhidhānāt*—from the

talks of; *satreṣu*—in human society; *vaḥ*—one who is; *sūribhiḥ*—by great devotees; *īdyamānāt*—one who is so worshiped; *yaḥ*—who; *karṇa-nāḍīm*—in the holes of the ears; *puruṣasya*—of a man; *yātaḥ*—entering; *bhava-pradām*—that which awards births and deaths; *geha-ratim*—family affection; *chinatti*—is cut off.

TRANSLATION

Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by entering the holes of one's ears.

PURPORT

Kṛṣṇa-kathā is so powerful that simply by entering into a person's ear it can at once give deliverance from the bondage of family affection. Family affection is an illusory manifestation of the external energy, and it is the only impetus for all mundane activities. As long as there is mundane activity and the mind is absorbed in such engagement, one has to undergo the repetition of birth and death in the current material nescience. People are most influenced by the mode of ignorance, and some are influenced by the passionate mode of material nature, and under the spell of these two modes a living being is actuated by the material conception of life. The mundane qualities do not allow a living entity to understand his real position. The qualities of both ignorance and passion strongly bind one to the illusory bodily conception of the self. The best among the fools who are thus deluded are those who engage in altruistic activities under the spell of the material mode of passion. *Bhagavad-gītā*, which is direct *Kṛṣṇa-kathā*, gives humanity the elementary lesson that the body is perishable and that the consciousness which is spread throughout the body is imperishable. The conscious being, the imperishable self, is eternally existent and cannot be killed under any circumstances, even after the dissolution of the body. Anyone who misunderstands this perishable body to be the self and who works for it in the name of sociology, politics, philanthropy, altruism, nationalism or internationalism, under the false plea of the bodily conception of life, is certainly a fool and does not know the implications of reality and unreality. Some of them are above the modes of ignorance and passion and are situated in the mode of goodness, but mundane goodness is always contaminated by tinges of ignorance and passion. Mundane goodness can enlighten one that the body and the self are different, and one in goodness is concerned with the self and not the

body. But due to being contaminated, those in mundane goodness cannot understand the real nature of the self as a person. Their impersonal conception of the self as distinct from the body keeps them in the mode of goodness within material nature, and unless they are attracted by Kṛṣṇa-kathā, they will never be liberated from the bondage of material existence. Kṛṣṇa-kathā is the only remedy for all people of the world because it can situate one in pure consciousness of the self and liberate one from material bondage. To preach Kṛṣṇa-kathā all over the world, as recommended by Lord Caitanya, is the greatest missionary activity, and all sensible men and women of the world may join in this great movement started by Lord Caitanya.

TEXT 12

मुनिर्विवक्षुर्भगवद्गुणानां
सखापि ते भारतमाह कृष्णः ।
यस्मिन्नृणां ग्राम्यसुखानुवादै-
मतिर्गृहीता तु हरेः कथायाम् ॥१२॥

munir vivakṣur bhagavad-guṇānāṁ
sakhāpi te bhāratam āha kṛṣṇaḥ
yasmin nṛṇām grāmya-sukhānuvādair
matir grhītā nu hareḥ kathāyām

munih—the sage; vivakṣuh—described; bhagavat—of the Personality of Godhead; guṇānām—transcendental qualities; sakha—friend; api—also; te—your; bhāratam—the Mahābhārata; āha—has described; kṛṣṇaḥ—Kṛṣṇa-dvaiipāyana Vyāsa; yasmin—in which; nṛṇām—of the people; grāmya—worldly; sukhā-anuvādaiḥ—pleasure derived from mundane topics; matih—attention; grhītā nu—just to draw towards; hareḥ—of the Lord; kathāyām—speeches of (Bhagavad-gītā).

TRANSLATION

Your friend the great sage Kṛṣṇa-dvaiipāyana Vyāsa has already described the transcendental qualities of the Lord in his great work, the Mahābhārata. But the whole idea is to draw the attention of the mass of people to Kṛṣṇa-kathā [Bhagavad-gītā] through their strong affinity for hearing mundane topics.

PURPORT

The great sage Kṛṣṇa-dvaiipāyana Vyāsa is the author of all Vedic literature, of which his works *Vedānta-sūtra*, *Śrīmad-Bhāgavatam* and *Mahābhārata* are very popular readings. As stated in *Bhāgavatam* (1.4.25), Śrīla Vyāsadeva compiled the *Mahābhārata* for the less intelligent class of men who take more interest in mundane topics than in the philosophy of life. The *Vedānta-sūtra* was compiled for persons already above the mundane topics, who might already have tasted the bitterness of the so-called happiness of mundane affairs. The first aphorism of *Vedānta-sūtra* is *athāto brahma-jijñāsā*, i.e., only when one has finished the business of mundane inquiries in the marketplace of sense gratification can one make relevant inquiries regarding Brahman, the Transcendence. Those persons who are busy with the mundane inquiries which fill the newspapers and other such literatures are classified as *strī-sūdra-dvijabandhus*, or women, the laborer class and unworthy sons of the higher classes (*brāhmaṇa*, *kṣatriya* and *vaiśya*). Such less intelligent men cannot understand the purpose of *Vedānta-sūtra*, although they may make a show of studying the *sūtras* in a perverted way. The real purpose of *Vedānta-sūtra* is explained by the author himself in the *Śrīmad-Bhāgavatam*, and anyone trying to understand *Vedānta-sūtra* without reference to *Śrīmad-Bhāgavatam* is certainly misguided. Such misguided persons, who are interested in the mundane affairs of philanthropic and altruistic work under the misconception of the body as the self, could better take advantage of the *Mahābhārata*, which was specifically compiled by Śrīla Vyāsadeva for their benefit. The great author has compiled the *Mahābhārata* in such a way that the less intelligent class of men, who are more interested in mundane topics, may read the *Mahābhārata* with great relish and in the course of such mundane happiness can also take advantage of *Bhagavad-gītā*, the preliminary study of *Śrīmad-Bhāgavatam* or the *Vedānta-sūtra*. Śrīla Vyāsadeva had no interest in writing a history of mundane activities other than to give less intelligent persons a chance for transcendental realization through *Bhagavad-gītā*. Vidura's reference to the *Mahābhārata* indicates that he had heard of the *Mahābhārata* from Vyāsadeva, his real father, while he was away from home and was touring the places of pilgrimage.

TEXT 13

स श्रद्धानस्य विवर्धमाना
विरक्तिमन्यत्र करोति पुंसः ।

हरे: पदानुसृतिनिर्वृत्तस्य
समस्तदुःखाप्यमाशु धते ॥१३॥

sā śraddadhānasya vivardhamānā
viraktim anyatra karoti puṁsaḥ
hareḥ padānusmṛti-nirvṛtasya
samasta-duḥkhāpyayam āśu dhatte

sā—those topics of Kṛṣṇa, or *Kṛṣṇa-kathā*; śraddadhānasya—of one who is anxious to hear; vivardhamānā—gradually increasing; viraktim—indifference; anyatra—in other things (than such topics); karoti—does; puṁsaḥ—of one who is so engaged; hareḥ—of the Lord; padānusmṛti—constant remembrance of the lotus feet of the Lord; nirvṛtasya—one who has achieved such transcendental bliss; samasta-duḥkha—all miseries; apyayam—vanquished; āśu—without delay; dhatte—executes.

TRANSLATION

For one who is anxious to engage constantly in hearing such topics, *Kṛṣṇa-kathā* gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

PURPORT

We must certainly know that on the absolute plane *Kṛṣṇa-kathā* and Kṛṣṇa are one and the same. The Lord is the Absolute Truth, and therefore His name, form, quality, etc., which are all understood to be *Kṛṣṇa-kathā*, are nondifferent from Him. *Bhagavad-gītā*, being spoken by the Lord, is as good as the Lord Himself. When a sincere devotee reads *Bhagavad-gītā*, this is as good as his seeing the Lord eye to eye in his personal presence, but this is not so for the mundane wrangler. All the potencies of the Lord are there when one reads *Bhagavad-gītā*, provided it is read in the way recommended in the *Gītā* by the Lord Himself. One cannot foolishly manufacture an interpretation of *Bhagavad-gītā* and still bring about transcendental benefit. Anyone who tries to squeeze some artificial meaning or interpretation from *Bhagavad-gītā* for an ulterior motive is not śraddadhāna-puṁsa (one engaged anxiously in bona fide hearing of *Kṛṣṇa-kathā*). Such a person cannot derive any benefit from reading *Bhagavad-gītā*, however great a scholar he may be in the estimation of a layman. The śraddadhāna, or faithful devotee, can actually derive all

the benefits of *Bhagavad-gītā* because by the omnipotency of the Lord he achieves the transcendental bliss which vanquishes attachment and nullifies all concomitant material miseries. Only the devotee, by his factual experience, can understand the import of this verse spoken by Vidura. The pure devotee of the Lord enjoys life by constantly remembering the lotus feet of the Lord by hearing *Kṛṣṇa-kathā*. For such a devotee there is no such thing as material existence, and the much advertised bliss of *brahmānanda* is like a fig for the devotee who is in the midst of the transcendental ocean of bliss.

TEXT 14

तञ्छोच्यशोच्यानविदोऽनुशोचे
हरे: कथायां विमुक्तानघेन ।
क्षिणोति देवोऽनिमिषस्तु येषा-
पायुर्दृश्यादगतिस्मृतीनाम् ॥१४॥

tāñc chocya-śocyān avido 'nuśoce
hareḥ kathāyām vimukhān aghena
kṣipnoti devo 'nimisā tu yesām
āyur vṛthā-vāda-gati-smṛtiñām

tān—all those; śocya—pitiable; śocyān—of the pitiable; avidah—ignorant; anuśoce—I pity; hareḥ—of the Lord; kathāyām—to the topics of; vimukhān—adverse; aghena—because of sinful activities; kṣipnoti—decaying; devoḥ—O sage; animisāḥ—eternal time; tu—but; yesām—of whom; āyuh—duration of life; vṛthā—uselessly; vāda—philosophical speculations; gati—ultimate goal; smṛtiñām—of those following different rituals.

TRANSLATION

O sage, persons who, because of their sinful activities, are adverse to the topics of Transcendence and thus are ignorant of the purpose of the Mahābhārata [Bhagavad-gītā] are pitied by the pitiable. I also pity them because I see how their duration of life is spoiled by eternal time while they involve themselves in presentations of philosophical speculation, theoretical ultimate goals of life, and different modes of ritual.

PURPORT

According to the modes of material nature, there are three kinds of relationships between human beings and the Supreme Personality of

Godhead. Those who are in the modes of ignorance and passion are adverse to the existence of God, or else they formally accept the existence of God in the capacity of an order supplier. Above them are those who are in the mode of goodness. This second class of men believe the Supreme Brahman to be impersonal. They accept the cult of *bhakti*, in which hearing of *Kṛṣṇa-kathā* is the first item, as a means and not the end. Above them are those who are pure devotees. They are situated in the transcendental stage above the mode of material goodness. Such persons are decidedly convinced that the name, form, fame, qualities, etc., of the Personality of Godhead are nondifferent from one another on the absolute plane. For them, hearing of the topics of *Kṛṣṇa* is equal to meeting with Him eye to eye. According to this class of men, who are situated in pure devotional service to the Lord, the highest goal of human life is *puruṣārtha*, devotional service to the Lord, the real mission of life. The impersonalists, because they engage in mental speculation and have no faith in the Personality of Godhead, have no business hearing the topics of *Kṛṣṇa*. Such persons are pitiable for the first-class pure devotees of the Lord. The pitiable impersonalists pity those who are influenced by the modes of ignorance and passion, but the pure devotees of the Lord take pity on them both because both waste their most valuable time in the human form of life in false pursuits, sense enjoyment and mental speculative presentations of different theories and goals of life.

TEXT 15

तदस्य कौशरव शर्मदातु-
हरेः कथामेव कथासु सारम् ।
उद्धृत्य पुष्पेभ्य इवात्बन्धो
शिवाय नः कीर्तय तीर्थकीर्तेः ॥१५॥

*tad asya kauśarava śarma-dātū
hareḥ kathām-eva kathāsu sāram
uddhṛtya puṣpebhya ivāta-bandho
śivāya nah kīrtaya tīrtha-kīrteḥ*

tat—therefore; asya—His; kauśarava—O Maitreya; śarma-dātūḥ—of one who awards good fortune; hareḥ—of the Lord; kathām—topics; eva—only; kathāsu—of all topics; sāram—the essence; uddhṛtya—by quoting; puṣpebhyaḥ—from the flowers; iva—like that; arta-bandho—of the friend

of the distressed; *śivāya*—for welfare; *nah*—of us; *kīrtaya*—kindly describe; *tīrtha*—pilgrimage; *kīrteḥ*—of glorious.

TRANSLATION

O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics—the topics of the Lord.

PURPORT

There are many topics for different persons in different modes of material nature, but the essential topics are those in relationship with the Supreme Lord. Unfortunately, materially affected conditioned souls are all more or less adverse to topics of the Supreme Lord because some of them do not believe in the existence of God and some of them believe only in the impersonal feature of the Lord. In both cases there is nothing for them to say of God. Both the nonbelievers and the impersonalists deny the essence of all topics; therefore, they engage in topics of relativity in various ways, either in sense gratification or mental speculation. For the pure devotees like Vidura, the topics of both the mundaners and the mental speculators are useless in all respects. Thus Vidura requested Maitreya to talk of the essence only, the topics of *Kṛṣṇa*, and nothing else.

TEXT 16

स विश्वजन्मस्थितिसंयमार्थे
कृतावताः प्रगृहीतशक्तिः ।
चकार कर्मण्यतिपूरुषाणि
यानीश्वरः कीर्तय तानि मह्यम् ॥१६॥

*sa viśva-janma-sthiti-saṁyamārthe
kṛtāvatāraḥ pragṛhīta-śaktiḥ
cakāra karmāṇy atipūruṣāṇi
yānīśvarāḥ kīrtaya tāni mahyam*

sah—the Personality of Godhead; viśva—universe; janma—creation; sthiti—maintenance; saṁyama-arthe—with a view to perfect control; kṛta—accepted; avatāraḥ—incarnation; pragṛhīta—accomplished with; śaktiḥ—potency; cakāra—performed; karmāṇi—transcendental activities; atipūruṣāṇi—superhuman; yāni—all those; īśvarāḥ—the Lord; kīrtaya—please chant; tāni—all those; mahyam—unto me.

TRANSLATION

Kindly chant all those superhuman transcendental activities of the supreme controller, the Personality of Godhead, who accepted incarnations fully equipped with all potency for the full manifestation and maintenance of the cosmic creation.

PURPORT

Vidura was undoubtedly very eager to hear about Lord Kṛṣṇa in particular, but he was overwhelmed because Lord Kṛṣṇa had just passed away from the visible world. He therefore wanted to hear about Him in His *puruṣa* incarnations, which He manifests with full potencies for the creation and maintenance of the cosmic world. The activities of the *puruṣa* incarnations are but an extension of the activities of the Lord. This hint was given by Vidura to Maitreya because Maitreya could not decide which part of the activities of Lord Kṛṣṇa should be chanted.

TEXT 17

श्रीशुक उवाच

स एवं भगवान् पृष्ठः क्षत्रा कौशारवो मुनिः ।
पुंसां निःश्रेयसार्थेन तमाह बहु मानयन् ॥१७॥

śrī śuka uvāca
sa evam bhagavān pr̄ṣṭah
kṣattrā kauṣāravo munih
puṁsām niḥśreyasārthena
tam āha bahu-mānayan

śrī śukah uvāca—Śrī Śukadeva Gosvāmī said; *sah*—he; *evam*—this; *bhagavān*—the great sage; *pr̄ṣṭah*—being requested; *kṣattrā*—by Vidura; *kauṣāravaḥ*—Maitreya; *munih*—the great sage; *puṁsām*—for all people; *niḥśreyasa*—for the greatest welfare; *arthena*—for that; *tam*—unto him; *āha*—narrated; *bahu*—greatly; *mānayan*—honored.

TRANSLATION

Śukadeva Gosvāmī said: The great sage Maitreya Muni, after honoring Vidura very greatly, began to speak, at Vidura's request, for the greatest welfare of all people.

PURPORT

The great sage Maitreya Muni is described here as *bhagavān* because he surpassed all ordinary human beings in learning and experience. Thus his selection of the greatest welfare service for the world is considered authoritative. The all-inclusive welfare service for the entire human society is devotional service to the Lord, and, as requested by Vidura, the sage described the same very appropriately.

TEXT 18

मैत्रेय उवाच

साधु पृष्ठं त्वया साधो लोकान् साध्यनुग्रहता ।
कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः ॥१८॥

maitreya uvāca
sādhu pr̄ṣṭam twayā sādho
lokān sādhv anugṛhṇatā
kīrtim vitanvatā loke
ātmano 'dhokṣajātmanah

maitreyah uvāca—Śrī Maitreya said; *sādhu*—all good; *pr̄ṣṭam*—I am asked; *twayā*—by you; *sādho*—O good one; *lokān*—all the people; *sādhu anugṛhṇatā*—showing mercy in goodness; *kīrtim*—glories; *vitanvatā*—broadcasting; *loke*—in the world; *ātmanah*—of the self; *adhokṣaja*—the Transcendence; *ātmanah*—mind.

TRANSLATION

Śrī Maitreya said: O Vidura, all glory unto you. You have inquired from me of the greatest of all goodness, and thus you have shown your mercy both to the world and to me because your mind is always absorbed in thoughts of the Transcendence.

PURPORT

Maitreya Muni, who was experienced in the science of Transcendence, could understand that Vidura's mind was fully absorbed in Transcendence. *Adhokṣaja* means that which transcends the limits of sense perception or sensuous experience. The Lord is transcendental to our sense experience, but He reveals Himself to the sincere devotee. Because Vidura was always absorbed in thought of the Lord, Maitreya could estimate Vidura's tran-

scendental value. He appreciated the valuable inquiries of Vidura and thus thanked him with great honor.

TEXT 19

नैतच्चित्रं त्वयि क्षत्तर्वादरायणवीर्यजे ।
गृहीतोऽनन्यभावेन यन्त्या हरिरीश्वरः ॥१९॥

naitac citram tvayi kṣattar
bādarāyaṇavīryaje
gr̥hīto 'nanya-bhāvena
yat tvayā harir iśvarah

na—never; etat—such inquiries; citram—very wonderful; tvayi—in you; kṣattah—O Vidura; bādarāyaṇa—of Vyāsadeva; vīryaje—born from the semina; gr̥hītah—accepted; ananya-bhāvena—without deviation from the thought; yat—because; tvayā—by you; harih—the Personality of Godhead; iśvarah—the Lord.

TRANSLATION

O Vidura, it is not at all wonderful that you have so accepted the Lord without deviation of thought, for you are born from the semina of Vyāsadeva.

PURPORT

The value of great parentage and noble birth is evaluated here in connection with the birth of Vidura. The culture of a human being begins when the father invests his semina in the womb of the mother. According to his status of work, a living entity is placed in a particular father's semina, and because Vidura was not an ordinary living entity, he was given the chance to be born from the semina of Vyāsa. The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called *Garbhādhāna-saṁskāra* is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyāsa and Maitreya. There is no need to check the growth of population if the children are born as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless.

Text 20]

Vidura's Talks with Maitreya

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TEXT 20

माण्डव्यशापाद्गवान् प्रजासंयमनो यमः ।
आतुःक्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात् ॥२०॥

māṇḍavyaśāpād bhagavān
prajā-samyamano yamaḥ
bhrātuḥ kṣetre bhujisyāyām
jātaḥ satyavatī-sutāt

māṇḍavya—the great rsi Māṇḍavya Muni; śāpāt—by his curse; bhagavān—the greatly powerful; prajā—one who is born; samyamanaḥ—controller of death; yamaḥ—known as Yamarāja; bhrātuḥ—of the brother; kṣetre—in the wife; bhujisyāyām—kept; jātaḥ—born; satyavatī—Satyavatī (the mother of both Vicitravīrya and Vyāsadeva); sutāt—by the son (Vyāsadeva).

TRANSLATION

I know that you are now Vidura due to the cursing of Māṇḍavya Muni and that formerly you were King Yamarāja, the great controller of living entities after their death. You were begotten by the son of Satyavatī, Vyāsadeva, in the kept wife of his brother.

PURPORT

Māṇḍavya Muni was a great sage (Cf. *Bhāg.* 1.13.1), and Vidura was formerly the controller Yamarāja, who takes charge of the living entities after death. Birth, maintenance and death are three conditional states of the living entities who are within the material world. As the appointed controller after death, Yamarāja once tried Māṇḍavya Muni for his childhood profligacy and ordered him to be pierced with a lance. Māṇḍavya, being angry at Yamarāja for awarding him undue punishment, cursed him to become a śūdra (member of the less intelligent laborer class). Thus Yamarāja took birth in the womb of the kept wife of Vicitravīrya from the semina of Vicitravīrya's brother, Vyāsadeva. Vyāsadeva is the son of Satyavatī by the great King Śantanu, the father of Bhūṣmadeva. This mysterious history of Vidura was known to Maitreya Muni because he happened to be a contemporary friend of Vyāsadeva's. In spite of Vidura's birth in the womb of a kept wife, because he had otherwise high parentage and great connection, he inherited the highest talent of becoming a great devotee of the Lord. To take birth in such a great family is understood to

be an advantage for attaining devotional life. Vidura was given this chance due to his previous greatness.

TEXT 21

भवान् भगवतो नित्यं सम्मतः सानुगस्य ह ।
यस्य ज्ञानोपदेशाय माऽऽदिशङ्गवान् व्रजन् ॥२१॥

*bhavān bhagavato nityam
sammataḥ sānugasya ha
yasya jñānopadeśāya
mādiśad bhagavān vajan*

bhavān—your good self; *bhagavataḥ*—of the Personality of Godhead; *nityam*—eternal; *sammataḥ*—recognized; *sānugasya*—one of the associates; *ha*—have been; *yasya*—of whom; *jñāna*—knowledge; *upadeśāya*—for instructing; *mā*—unto me; *ādiśat*—so ordered; *bhagavān*—the Personality of Godhead; *vajan*—while returning to His abode.

TRANSLATION

Your good self is one of the eternal associates of the Supreme Personality of Godhead for whose sake the Lord, while going back to His abode, left instructions with me.

PURPORT

Yamarāja, the great controller of life after death, decides the living entities' destinies in their next lives. He is surely among the most confidential representatives of the Lord. Such confidential posts are offered to great devotees of the Lord who are as good as His eternal associates in the spiritual sky. And because Vidura happened to be among them, the Lord, while returning to Vaikuṇṭha, left instructions for Vidura with Maitreya Muni. Generally the eternal associates of the Lord in the spiritual sky do not come to the material world. Sometimes they come, however, by the order of the Lord—not to hold any administrative post, but to associate with the Lord in person or to propagate the message of God in human society. Such empowered representatives are called *śaktyāveśa avatāras*, or incarnations invested with transcendental power of attorney.

TEXT 22

अथ ते भगवल्लीला योगमायोरुच्छृंहिताः ।
विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥२२॥

Text 23

Vidura's Talks with Maitreya

*atha te bhagaval-līlā
yoga-māyoru-brīṁhitāḥ
viśva-sthity-udbhavāntārthā
varṇayāmy anupūrvaśāḥ*

atha—therefore; *te*—unto you; *bhagavat*—pertaining to the Personality of Godhead; *līlāḥ*—pastimes; *yoga-māyā*—energy of the Lord; *uru*—greatly; *brīṁhitāḥ*—extended by; *viśva*—of the cosmic world; *sthiti*—maintenance; *udbhava*—creation; *anta*—dissolution; *arthāḥ*—purpose; *varṇayāmi*—I shall describe; *anupūrvaśāḥ*—systematically.

TRANSLATION

I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.

PURPORT

The omnipotent Lord, by His different energies, can perform anything and everything He likes. The creation of the cosmic world is done by His *yoga-māyā* energy.

TEXT 23

भगवानेक आसेदमग्र आत्माऽत्मनां विभुः ।
आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥२३॥

*bhagavān eka āsedam
agra ātmātmanām vibhuḥ
ātmecchānugatāv ātmā
nānāmaty-upalakṣaṇāḥ*

bhagavān—the Personality of Godhead; *ekaḥ*—one without a second; *āsa*—was there; *idam*—this creation; *agre*—prior to the creation; *ātmā*—in His own form; *ātmanām*—of the living entities; *vibhuḥ*—master; *ātmā*—Self; *icchā*—desire; *anugatau*—being merged in; *ātmā*—Self; *nānāmati*—different vision; *upalakṣaṇāḥ*—symptoms.

TRANSLATION

The Personality of Godhead, who is the master of all living entities, existed prior to the creation as one without a second. It is by His will only

that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.

PURPORT

The great sage here begins to explain the purpose of the four original verses of the *Śrīmad-Bhāgavatam*. Although they have no access to the *Śrīmad-Bhāgavatam*, the followers of the Māyāvādī (impersonalist) school sometimes screw out an imaginary explanation of the original four verses, but we must accept the actual explanation given herein by Maitreya Muni because he, along with Uddhava, personally heard it directly from the Lord. The first line of the original four verses runs, *aham evāsam evāgre*. The word *aham* is misinterpreted by the Māyāvādī school into meanings which no one but the interpreter can understand. Here *aham* is explained as the Supreme Personality of Godhead, not the individual living entities. Before the creation, there was only the Personality of Godhead; there were no *puruṣa* incarnations and certainly no living entities, nor was there the material energy, by which the manifested creation is effected. The *puruṣa* incarnations and all the different energies of the Supreme Lord were merged in Him only.

The Personality of Godhead is described herein as the master of all other living entities. He is like the sun disc, and the living entities are like the molecules of the sun's rays. This existence of the Lord before the creation is confirmed by the *śruti*s: *vāsudevo vā idam agra āśīt na brahmā na ca śāṅkarah eko vai nārāyaṇa āśīt na brahmā na iśāno*. Because everything that be is an emanation from the Personality of Godhead, He therefore always exists alone without a second. He can so exist because He is all-perfect and omnipotent. Everything other than Him, including His plenary expansions the *Viṣṇu-tattvas*, is His part and parcel. Before the creation there were no Kāraṇārṇavaśāyī or Garbhodakaśāyī or Kṣīrodakaśāyī Viṣṇus, nor was there Brahmā nor Śāṅkara. The Viṣṇu plenary expansion and the living entities beginning from Brahmā are separated parts and parcels. Although the spiritual existence was there with the Lord, the material existence was dormant in Him. By His will only is the material manifestation done and undone. The diversity of the *Vaikuṇṭha-loka* is one with the Lord, just as the diversity of soldiers is one with and the same as the king. As explained in *Bhagavad-gītā* (9.7), the material creation takes place at intervals by the will of the Lord, and in the periods between dissolution and creation, the living entities and the material energy remain dormant in Him.

TEXT 24

स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकरात् ।
मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तद्रक् ॥२४॥

sa vā esa tadā draṣṭā
nāpaśyat dṛśyam ekarāt
mene 'santam ivātmānam
supta-śaktir asupta-drk

sah—the Personality of Godhead; *vā*—either; *esah*—all these; *tadā*—at that time; *draṣṭā*—the seer; *na*—did not; *apaśyat*—see; *dṛśyam*—the cosmic creation; *ekarāt*—undisputed proprietor; *mene*—thought like this; *asantam*—nonexistent; *iva*—like that; *ātmānam*—plenary manifestations; *supta*—unmanifested; *śaktih*—material energy; *asupta*—manifested; *drk*—internal potency.

TRANSLATION

The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels. The material energy was dormant, whereas the internal potency was manifested.

PURPORT

The Lord is the supreme seer because only by His glance did the material energy become active for cosmic manifestation. At that time the seer was there, but the external energy, over which the glance of the Lord is cast, was not present. He felt somewhat insufficient, like a husband feeling lonely in the absence of his wife. This is a poetic simile. The Lord wanted to create the cosmic manifestation to give another chance to the conditioned souls who were dormant in forgetfulness. The cosmic manifestation gives the conditioned souls a chance to go back home, back to Godhead, and that is its main purpose. The Lord is so kind that in the absence of such a manifestation He feels something wanting, and thus the creation takes place. Although the creation of the internal potency was manifested, the other potency appeared to be sleeping, and the Lord wanted to awaken her to activity, just as a husband wants to awaken his wife from the sleeping state for enjoyment. It is the compassion of the Lord for the sleeping energy that He wants to see her awaken for enjoy-

ment like the other wives who are awake. The whole process is to enliven the sleeping conditioned souls to the real life of spiritual consciousness so that they may thus become as perfect as the ever-liberated souls in the Vaikuṇṭhalokas. Since the Lord is *sac-cid-ānanda-vigraha*, He likes every part and parcel of His different potencies to take part in the blissful *rasa* because participation with the Lord in His eternal *rāsa-līlā* is the highest living condition, perfect in spiritual bliss and eternal knowledge.

TEXT 25

सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका ।
माया नाम महाभाग ययेदं निर्ममे विभुः ॥२५॥

sā vā etasya saṁdraṣṭuḥ
śaktih sad-asat-ātmikā
māyā nāma mahābhāga
yayedam nirmame vibhuḥ

sā—that external energy; vā—is either; etasya—of the Lord; saṁdraṣṭuḥ—of the perfect seer; śaktih—energy; sat-asat-ātmikā—both as the cause and the effect; māyā nāma—called by the name Māyā; mahābhāga—O fortunate one; yayā—by which; idam—this material world; nirmame—constructed; vibhuḥ—the Almighty.

TRANSLATION

The Lord is the seer, and the external energy, which is seen, works both as cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as māyā or illusion, and through her agency only is the entire material manifestation made possible.

PURPORT

The material nature, known as māyā, is both the material and efficient cause of the cosmos, but in the background the Lord is the consciousness for all activities. As in the individual body the consciousness is the source of all energies of the body, so the supreme consciousness of the Lord is the source of all energies in material nature. This is confirmed in *Bhagavad-gītā* (9.10) as follows:

mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate

"Throughout all the energies of material nature there is the hand of the Supreme Lord as the final superintendent. Due to this supreme cause only, the activities of material nature appear planned and systematic, and all things regularly evolve."

TEXT 26

कालवृत्त्या तु मायायां गुणमर्यामधोक्षजः ।
पुरुषेणात्मभूतेन वीर्यमाधृत वीर्यवान् ॥२६॥

kāla-vṛttyā tu māyāyām
guṇa-mayyām adhokṣajah
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

kāla—the eternal time; *vṛttyā*—by the influence of; *tu*—but; *māyāyām*—in the external energy; *guṇa-mayyām*—in the qualitative modes of nature; *adhokṣajah*—the Transcendence; *puruṣeṇa*—by the *puruṣa* incarnation; *ātma-bhūtena*—who is the plenary expansion of the Lord; *vīryam*—the seeds of the living entities; *ādhatta*—impregnated; *vīryavān*—the Supreme Living Being.

TRANSLATION

The Supreme Living Being in His feature as the transcendental *puruṣa* incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear.

PURPORT

The offspring of any living being is born after the father impregnates the mother with semina and the living entity floating in the semina of the father takes the shape of the mother's form. Similarly, mother material nature cannot produce any living entity from her material elements unless and until she is impregnated with living entities by the Lord Himself. That is the mystery of the generation of the living entities. This impregnating process is performed by the first *puruṣa* incarnation, Kāraṇārṇavaśayī Viṣṇu. Simply by His glance over material nature, the whole matter is accomplished.

We should not understand the process of impregnation by the Personality of Godhead in terms of our conception of sex. The omnipotent Lord can impregnate just by His eyes, and therefore He is called all-

potent. Each and every part of His transcendental body can perform each and every function of the other parts. This is confirmed in the *Brahma-saṁhitā* (Bs. 5.32): *aṅgāni yasya sakalendriya-vṛttimanti*. In *Bhagavad-gītā* also (14.3), the same principle is confirmed: *mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham*. When the cosmic creation is manifested, the living entities are directly supplied from the Lord; they are never products of material nature. Thus, no scientific advancement of material science can ever produce a living being. That is the whole mystery of the material creation. The living entities are foreign to matter, and thus they cannot be happy unless they are situated in the same spiritual life as the Lord. The mistaken living being, out of forgetfulness of this original condition of life, unnecessarily wastes time trying to become happy in the material world. The whole Vedic process is to remind one of this essential feature of life. The Lord offers the conditioned soul a material body for his so-called enjoyment, but if one does not come to his senses and enter into spiritual consciousness, the Lord again puts him in the unmanifested condition as it existed in the beginning of the creation. The Lord is described here as *viṁśatī*, or the greatest potent being, because He impregnates material nature with innumerable living entities who are conditioned from time immemorial.

TEXT 27

ततोऽभवन् बहून्मन्यकात्कारवोदितात् ।
विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जन्तमोनुदः॥२७॥

*tato 'bhavan mahat-tattvam
avyaktāt kāla-coditāt
vijñānātmā "atma-deha-stham
viśvam vyañjanāt tamonudah*

tataḥ—thereafter; *abhavat*—came into existence; *mahat*—supreme; *tattvam*—sum total; *avyaktāt*—from the unmanifested; *kāla-coditāt*—by the interaction of time; *vijñānātmā*—unalloyed goodness; *ātma-deha-stham*—situated on the bodily self; *viśvam*—complete universes; *vyañjanā*—manifested; *tamonudah*—the supreme light.

TRANSLATION

Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the *mahat-tattva* became manifested, and in this *mahat-tattva* the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.

PURPORT

In due course of time, the impregnated material energy was manifested first as the total material ingredients. Everything takes its own time to fructify, and therefore the word *kāla-coditāt*, influenced by time, is used herein. The *mahat-tattva* is the total consciousness because a portion of it is represented in everyone as the intellect. The *mahat-tattva* is directly connected with the supreme consciousness of the Supreme Being, but still it appears as matter. The *mahat-tattva* or shadow of pure consciousness is the germinating place of all creation. It is pure goodness with the slight addition of the material mode of passion, and therefore activity is generated from this point.

TEXT 28

सोऽप्यशुगुणकालात्मा भगवद्दृष्टिगोचरः ।
आत्मातं व्यष्टरोदात्मा विश्वसाय सिसृक्षया॥२८॥

*so'py amīśa-guṇa-kālātmā
bhagavad-dṛṣṭi-gocarāḥ
ātmānam vyakarod ātmā
viśvasyāya sisṛkṣayā*

sah—mahat-tattva; api—also; amīśa—puruṣa plenary expansion; guṇa—chiefly the quality of ignorance; kāla—the duration of time; ātmā—full consciousness; bhagavat—the Personality of Godhead; dṛṣṭi-gocarāḥ—range of sight; ātmānam—many different forms; vyakarot—differentiated; ātmā—reservoir; viśvasya—the would-be entities; asya—of this; sisṛkṣayā—generates the false ego.

TRANSLATION

Thereafter the *mahat-tattva* differentiated itself into many different forms as the reservoir of the would-be entities. The *mahat-tattva* is chiefly in the mode of ignorance, and it generates the false ego. It is a plenary expansion of the Personality of Godhead with full consciousness of creative principles and time for fructification.

PURPORT

The *mahat-tattva* is the via medium between pure spirit and material existence. It is the junction of matter and spirit wherfrom the false ego of the living entity is generated. All living entities are differentiated parts and parcels of the Personality of Godhead. Under the pressure of false ego, the conditioned souls, although parts and parcels of the Supreme Personality of Godhead, claim to be the enjoyers of material nature. This false ego is the binding force of material existence. The Lord again and

again gives a chance to the bewildered conditioned souls to get free from this false ego, and that is why the material creation takes place at intervals. He gives the conditioned souls all facilities for rectifying the activities of the false ego, but He does not interfere with their small independence as parts and parcels of the Lord.

TEXT 29

महत्त्वाद्विकृर्वणादहंतचं व्यजायत ।
कार्यकारणकर्त्रीत्मा भूतेन्द्रियमनोमयः ।
वैकारिकस्तैजसश्च तामसचेत्यहं त्रिधा ॥२९॥

*mahat-tattvād vikurvāñād
aham-tattvān vyajāyata
kārya-kāraṇa-kartrātmā
bhūtendriya-mano-mayaḥ
vaikārikas taijasāś ca
tāmasāś cety aham tridhā*

mahat—the great; *tattvāt*—causal truth; *vikurvāñāt*—being transformed; *aham*—false ego; *tattvam*—material truth; *vyajāyata*—became manifested; *kārya*—effects; *kāraṇa*—cause; *kartr*—doer; *ātmā*—soul or source; *bhūta*—material ingredients; *indriya*—senses; *manah-mayaḥ*—hovering on the mental plane; *vaikārikāḥ*—mode of goodness; *taijasāḥ*—mode of passion; *tāmasāḥ*—mode of ignorance; *ca*—and; *iti*—thus; *aham*—false ego; *tridhā*—three kinds.

TRANSLATION

Mahat-tattva, or the great causal truth, transforms into false ego, which is manifested in three phases—cause, effect and the doer. All such activities are on the mental plane and are based on the material elements, gross senses and mental speculation. The false ego is represented in three different modes—goodness, passion and ignorance.

PURPORT

A pure living entity in his original spiritual existence is fully conscious of his constitutional position as an eternal servitor of the Lord. All souls who are situated in such pure consciousness are liberated, and therefore they eternally live in bliss and knowledge in the various Vaikunṭha planets in the spiritual sky. When the material creation is manifested, it is not meant for them. The eternally liberated souls are called *nitya-muktas*,

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and they have nothing to do with the material creation. The material creation is meant for rebellious souls who are not prepared to accept subordination under the Supreme Lord. This spirit of false lordship is called false ego. It is manifested in three modes of material nature, and it exists in mental speculation only. Those who are in the mode of goodness think that each and every person is God, and thus they laugh at the pure devotees who try to engage in the transcendental loving service of the Lord. Those who are puffed up by the mode of passion try to lord it over material nature in various ways. Some of them engage in altruistic activities as if they were agents appointed to do good to others by their mental speculative plans. Such men accept the standard ways of mundane altruism, but their plans are made on the basis of false ego. This false ego extends to the limit of becoming one with the Lord. The last class of egoistic conditioned souls—those in the mode of ignorance—are misguided by identification of the gross body with the self. Thus, all their activities are centered around the body only. All these persons are given the chance to play with false egoistic ideas, but at the same time the Lord is kind enough to give them a chance to take help from scriptures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* so that they may understand the science of Kṛṣṇa and thus make their lives successful. The entire material creation, therefore, is meant for the falsely egoistic living entities hovering on the mental plane under different illusions in the modes of material nature.

TEXT 30

अहंतत्त्वाद्विकृर्वणान्मनो वैकारिकादभूत ।
वैकारिकाश्च ये देवा अर्थभिव्यज्ञनं यतः ॥३०॥

*aham-tattvād vikurvāñān
mano vaikārikād abhūt
vaikārikāś ca ye devā
arthaḥbhivyañjanam yataḥ*

aham-tattvāt—from the principle of false ego; *vikurvāñāt*—by transformation; *manah*—the mind; *vaikārikāt*—by interaction with the mode of goodness; *abhūt*—generated; *vaikārikāḥ*—by interaction with goodness; *ca*—also; *ye*—all these; *devāḥ*—demigods; *artha*—the phenomenon; *abhivyañjanam*—physical knowledge; *yataḥ*—the source.

TRANSLATION

The false ego is transformed into mind by interaction with the mode of goodness. All the demigods who control the phenomenal world are also

products of the same principle, namely the interaction of false ego and the mode of goodness.

PURPORT

False ego interacting with the different modes of material nature is the source of all materials in the phenomenal world.

TEXT 31

तैजसानीन्द्रियाप्येव ह्यानकर्मयानि च ॥३१॥

*taijasānīndriyāpyeva
jñāna-karma-mayāni ca*

taijasāni—the mode of passion; *indriyāṇi*—the senses; *eva*—certainly; *jñāna*—knowledge, philosophical speculations; *karma*—fruitive activities; *mayāni*—predominating; *ca*—also.

TRANSLATION

The senses are certainly products of the mode of passion in false ego, and therefore philosophical speculative knowledge and fruitive activities are predominantly products of the mode of passion.

PURPORT

The chief function of the false ego is godlessness. When a person forgets his constitutional position as an eternally subordinate part and parcel of the Supreme Personality of Godhead and wants to be happy independently, he functions mainly in two ways. He first attempts to act fruitively for personal gain or sense gratification, and after attempting such fruitive activities for a considerable time, when he is frustrated, he becomes a philosophical speculator and thinks himself to be on the same level as God. This false idea of becoming one with the Lord is the last snare of the illusory energy, which traps a living entity into the bondage of forgetfulness under the spell of false ego.

The best means of liberation from the clutches of false ego is to give up the habit of philosophical speculation regarding the Absolute Truth. One should know definitely that the Absolute Truth is never realized by the philosophical speculations of the imperfect egoistic person. The Absolute Truth or the Supreme Personality of Godhead is realized by hear-

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ing about him in all submission and love from a bona fide authority who is a representative of the twelve great authorities mentioned in the Śrīmad-Bhāgavatam. By such an attempt only can one conquer the illusory energy of the Lord, although for others she is unsurpassable, as confirmed in *Bhagavad-gītā* (7.14).

TEXT 32

तामसो भूतस्त्वमादिर्यतः खं लिङ्गमात्मनः ॥३२॥

*tāmaso bhūta-sūkṣmādir
yataḥ kham līṅgam ātmanah*

tāmasah—from the mode of passion; *bhūta-sūkṣmādiḥ*—subtle sense objects; *yataḥ*—from which; *kham*—the sky; *līṅgam*—symbolic representation; *ātmanah*—of the Supreme Soul.

TRANSLATION

The sky is a product of sound, and sound is the transformation of egoistic passion. In other words, the sky is the symbolic representation of the Supreme Soul.

PURPORT

In the Vedic hymns it is said, *etasmād ātmanah ākāśah sambhūtah*. The sky is the symbolic representation of the Supreme Soul. Those who are egoistic in passion and ignorance cannot conceive of the Personality of Godhead. For them the sky is the symbolic representation of the Supreme Soul.

TEXT 33

कालमायांशयोगेन मगवद्विक्षितं नमः ।
नमसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम् ॥३३॥

*kāla-māyāṁśa-yogena
bhagavad-vikṣitam nabhaḥ
nabhaso' nusṛtam sparśam
vikurvan nirmame 'nilam*

kāla—time; *māyā*—external energy; *amīśa-yogena*—partly mixed; *bhagavat*—the Personality of Godhead; *vikṣitam*—glanced over; *nabhaḥ*—the sky; *nabhasah*—from the sky; *anuśṛtam*—being so contacted; *sparśam*—touch; *vikurvat*—being transformed; *nirmame*—was created; *anilam*—the air.

TRANSLATION

Thereafter the Personality of Godhead glanced over the sky, partly mixed with eternal time and external energy, and thus developed the touch sensation, from which the air in the sky was produced.

PURPORT

All material creations take place from subtle to gross. The entire universe has developed in that manner. From the sky developed the touch sensation, which is a mixture of eternal time, the external energy and the glance of the Personality of Godhead. The touch sensation developed into the air in the sky. Similarly, all other gross matter also developed from subtle to gross: sound developed into sky, touch developed into air, form developed into fire, taste developed into water, and smell developed into earth.

TEXT 34

अनिलोऽपि विकुर्वाणो नभसोरुलान्वितः ।
ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम् ॥३४॥

*anilo 'pi vikurvāno
nabhasoru-balānvitah
sasarja rūpa-tan-mātram
jyotir lokasya locanam*

anilaḥ—air; *api*—also; *vikurvāṇaḥ*—being transformed; *nabhasā*—sky; *uru-bala-anvitah*—extremely powerful; *sasarja*—created; *rūpa*—form; *tal-mātram*—sense perception; *jyotiḥ*—electricity; *lokasya*—of the world; *locanam*—light to see.

TRANSLATION

Thereafter the extremely powerful air, interacting with the sky, generated the form of sense perception, and the perception of form transformed into electricity, the light to see the world.

TEXT 35

अनिलेनान्वितं ज्योतिर्विकुर्वत्पवीक्षितम् ।
आपत्ताम्भो रसमयं कालमायांशयोगतः ॥३५॥

*anilenānvitam jyotir
vikurvat paravīkṣitam*

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*ādhattāmbho rasa-mayam
kāla-māyāṁśa-yogataḥ*

anilena—by the air; *anvitam*—interacted; *jyotiḥ*—electricity; *vikurvat*—being transformed; *paravīkṣitam*—being glanced over by the Supreme; *ādhatta*—created; *ambhaḥi rasa-mayam*—water with taste; *kāla*—eternal time; *māyāṁśa*—external energy; *yogataḥ*—by a mixture.

TRANSLATION

When electricity was surcharged in the air and was glanced over by the Supreme, at that time, by a mixture of eternal time and external energy, there occurred the creation of water and taste.

TEXT 36

ज्योतिषाम्बोऽनुसंसृष्टं विकुर्वद्वाशीक्षितम् ।
महीं गन्धगुणामापत्तात्मायांशयोगतः ॥३६॥

*jyotiṣāmbho 'nusāṁśrṣṭam
vikurvat brahma-vīkṣitam
mahīṁ gandha-guṇām ādhāt
kāla-māyāṁśa-yogataḥ*

jyotiṣā—electricity; *ambhaḥi*—water; *anusāṁśrṣṭam*—thus created; *vikurvat*—due to transformation; *brahma*—the Supreme; *vīkṣitam*—so glanced over; *mahīṁ*—the earth; *gandha*—smell; *guṇām*—qualification; *ādhāt*—was created; *kāla*—eternal time; *māyā*—external energy; *āṁśa*—partially; *yogataḥ*—by intermixture.

TRANSLATION

Thereafter the water produced from electricity was glanced over by the Supreme Personality of Godhead and mixed with eternal time and external energy. Thus it was transformed into the earth, which is qualified primarily by smell.

PURPORT

From the descriptions of the physical elements in the above verses it is clear that in all stages the glance of the Supreme is needed with the other additions and alterations. In every transformation, the last finishing touch is the glance of the Lord, who acts as a painter does when he mixes different colors to transform them into a particular color. When one element mixes with another, the number of its qualities increases. For

example, the sky is the cause of air. The sky has only one quality, namely sound, but by the interaction of the sky with the glance of the Lord, mixed with eternal time and external nature, the air is produced, which has two qualities—sound and touch. Similarly after the air is created, interaction of sky and air, touched by time and the external energy of the Lord, produces electricity. And after the interaction of electricity with air and sky, mixed with time, external energy and the Lord's glance over them, the water is produced. In the final stage of sky there is one quality, namely sound; in the air two qualities, sound and touch; in the electricity three qualities, namely sound, touch and form; in the water four qualities, sound, touch, form and taste; and in the last stage of physical development the result is earth, which has all five qualities—sound, touch, form, taste and smell. Although they are different mixtures of different materials, such mixtures do not take place automatically, just as a mixture of colors does not take place automatically without the touch of the living painter. The automatic system is factually activated by the glancing touch of the Lord. Living consciousness is the final word in all physical changes. This fact is mentioned in *Bhagavad-gītā* as follows:

*mayādhya kṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate* (Bg. 9.10)

The conclusion is that the physical elements may work very wonderfully to the laymen's eyes, but their workings actually take place under the supervision of the Lord. Those who can mark only the changes of the physical elements and cannot perceive the hidden hands of the Lord behind them are certainly less intelligent persons, although they may be advertised as great material scientists.

TEXT 37

भूतानां नम आदीनां यद्यद्व्यावररम् ।
तेषां परानुसंसर्गाद्यथासंख्यं गुणान् विदुः ३७

*bhūtānām nabha ādīnām
yad yad bhavyāvara-varam
teṣām parānusamśargād-
yathā saṅkhyam guṇān viduḥ*

bhūtānām—of all the physical elements; *nabhaḥ*—the sky; *ādīnām*—beginning from; *yat*—as; *yat*—and as; *bhavya*—O gentle one; *avarā*—inferior;

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varam—superior; *teṣām*—all of them; *parā*—the Supreme; *anuśamśargāt*—last touch; *yathā*—as many; *saṅkhyam*—number; *guṇān*—qualities; *viduḥ*—you may understand.

TRANSLATION

O gentle one, of all the physical elements, beginning from the sky down to the earth, all the inferior and superior qualities are due only to the final touch of the glance of the Supreme Personality of Godhead.

TEXT 38

एते देवाः कला विष्णोः कालमायांशलिङ्गिनः ।
नानात्तत्सक्रियानीशः प्रोक्तुः प्राञ्जलयो विश्वम् ॥३८॥

*ete devāḥ kala viṣṇoḥ
kāla-māyāṁśa-lingināḥ
nānātvāt svakriyānūśāḥ
procuḥ prāñjalayo vibhum*

ete—of all these physical elements; *devāḥ*—the controlling demigods; *kalāḥ*—parts and parcels; *viṣṇoḥ*—of the Supreme Personality of Godhead; *kāla*—time; *māyā*—external energy; *āṁśa*—part and parcel; *liṅginaḥ*—so embodied; *nānātvāt*—because of various; *svakriyā*—personal duties; *anūśāḥ*—not being able to perform; *procuḥ*—uttered; *prāñjalayah*—fascinating; *vibhum*—unto the Lord.

TRANSLATION

The controlling deities of all the above-mentioned physical elements are empowered expansions of Lord Viṣṇu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord as follows:

PURPORT

The conception of various controlling demigods who inhabit the higher planetary systems for the management of universal affairs is not imaginary, as proposed by persons with a poor fund of knowledge. The demigods are expanded parts and parcels of the Supreme Lord Viṣṇu, and they are embodied by time, external energy and partial consciousness of the Supreme. Human beings, animals, birds, etc., are also parts and parcels of

the Lord and have different material bodies, but they are not the controlling deities of material affairs. They are, rather, controlled by such demigods. Such control is not superfluous; it is as necessary as the controlling departments in the affairs of a modern state. The demigods should not be despised by the controlled living beings. They are all great devotees of the Lord entrusted to execute certain functions of universal affairs. One may be angry with Yamarāja for his thankless task of punishing sinful souls, but Yamarāja is one of the authorized devotees of the Lord, and so are all the other demigods. A devotee of the Lord is never controlled by such deputed demigods, who function as assistants of the Lord, but he shows them all respects on account of the responsible positions to which they have been appointed by the Lord. At the same time, a devotee of the Lord does not foolishly mistake them to be the Supreme Lord. Only foolish persons accept the demigods as being on the same level as Viṣṇu; actually they are all appointed as servants of Viṣṇu.

Anyone who places the Lord and the demigods on the same level is called a *pāṣāṇḍī*, or atheist. The demigods are worshiped by persons who are more or less adherents to the processes of *jñāna*, *yoga* and *karma*, i.e., the impersonalists, meditators and fruitive workers. The devotees, however, worship only the Supreme Lord Viṣṇu. This worship is not for any material benefit, as desired by all the materialists, even up to the salvationists, mystics and fruitive workers. Devotees worship the Supreme Lord to attain unalloyed devotion to the Lord. The Lord, however, is not worshiped by others who have no program for attaining love of God, which is the essential aim of human life. Persons who are adverse to a loving relationship with God are more or less condemned by their own actions.

The Lord is equal to every living entity, just like the flowing Ganges. The Ganges water is meant for the purification of everyone, yet the trees on the banks of the Ganges have different values. A mango tree on the bank of the Ganges drinks the water, and the *nīm* tree also drinks the same water. But the fruits of both trees are different. One is celestially sweet, and the other is hellishly bitter. The condemned bitterness of the *nīm* is due to its own past work, just as the sweetness of the mango is also due to its own *karma*. The Lord says in *Bhagavad-gītā*:

*tān aham dvīṣataḥ krūrān sāṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu*

“The envious, the mischievous, the lowest of mankind, these do I ever put back into the ocean of material existence, into various demonic species of life.” (Bg. 16.19). Demigods like Yamarāja and other controllers

are there for the unwanted conditioned souls who always engage in threatening the tranquility of the kingdom of God. Since all the demigods are confidential devotee-servitors of the Lord, they are never to be condemned.

TEXT 39

देवा ऊचुः
नमाम ते देव पदारविन्दं
प्रपन्नतापोपशमातपत्रम् ।
यन्मूलकेता यतयोऽङ्गसोरु
संसारदुःखं बहिरुत्क्षिपन्ति ॥३९॥

*devā ūcuḥ
namāma te deva padāravindam
prapanna-tāpopaśamātapatram
yan-mūla-ketā yatayo 'njasoru
samsāra-duḥkham bahir utkṣipanti*

devā ūcuḥ—the demigods said; *namāma*—we offer our respectful obeisances; *te*—Your; *deva*—O Lord; *padāravindam*—lotus feet; *prapanna*—surrendered; *tāpa*—distress; *upaśama*—suppresses; *ātapatram*—umbrella; *yamūla-ketā*—shelter of the lotus feet; *yatayāḥ*—great sages; *ānjasā*—totally; *uru*—great; *samsāra-duḥkham*—miseries of material existence; *bahiḥ*—out; *utkṣipanti*—forcibly throw.

TRANSLATION

The demigods said: O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.

PURPORT

There are many sages and saints who engage in trying to conquer rebirth and all other material miseries. But of all of them, those who take shelter under the lotus feet of the Lord can completely throw off all such miseries without difficulty. Others, who are engaged in transcendental activities in different ways, cannot do so. For them it is very difficult. They may artificially think of becoming liberated without accepting the shelter of the lotus feet of the Lord, but that is not possible. One is sure to fall again to the material existence from such false liberation, even

though one may have undergone severe penances and austerities. This is the opinion of the demigods, who are not only well versed in Vedic knowledge but who are also seers of the past, present and future. The opinions of the demigods are valuable because they are authorized to hold positions in the affairs of universal management. They are appointed by the Lord as His confidential servants.

TEXT 40

धातर्यदस्ति भव ईश जीवा-
स्तापत्रयेणामिहता न शर्म ।
आत्मैलुभन्ते भगवंस्तवाङ्ग्री-
च्छायां सविद्यामत आश्रयेम ॥४०॥

*dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhīhatā na śarma
ātmal labhante bhagavān tavaṅghri-
cchāyām savyām ata āśrayema*

dhātaḥ—O father; *yat*—because; *asmin*—in this; *bhave*—material world; *īśa*—O Lord; *jīvāḥ*—the living entities; *tāpa*—miseries; *trayeṇa*—by the three; *abhihatāḥ*—always embarrassed; *na*—never; *śarma*—in happiness; *ātman*—self; *labhante*—do gain; *bhagavan*—Personality of Godhead; *tava*—Your; *aṅghri-chāyām*—shade of Your feet; *savyām*—full of knowledge; *ataḥ*—obtain; *āśrayema*—shelter.

TRANSLATION

O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

PURPORT

The way of devotional service is neither sentimental nor mundane. It is the path of reality by which the living entity can attain the transcendental happiness of being freed from the three kinds of material miseries—miseries arising from the body and mind, from other living entities and from natural disturbances. Everyone who is conditioned by material existence—whether he be a man or beast or demigod or bird—must suffer from

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ādhyatmic (bodily or mental) pains, *ādhibautic* pains (those offered by living creatures), and *ādhidaivic* pains (those due to supernatural disturbances). His happiness is nothing but a hard struggle to get free from the miseries of conditional life. But there is only one way he can be rescued, and that is by accepting the shelter of the lotus feet of the Supreme Personality of Godhead.

The argument that unless one has proper knowledge one cannot be freed from material miseries is undoubtedly true. But because the lotus feet of the Lord are full of transcendental knowledge, acceptance of His lotus feet completes that necessity. We have already discussed this point in the First Canto (1.2.7):

*vāsudeve bhagavati bhakti-yogaḥ prayojitah
janayaty āśu vairāgyam jñānam ca yad ahaitukam*

There is no want of knowledge in the devotional service of Vāsudeva, the Personality of Godhead. He, the Lord, personally takes charge of dissipating the darkness of ignorance from the heart of a devotee. He confirms this in *Bhagavad-gītā* (10.10):

*tesāṁ satata-yukatānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ tam yena mām upayānti te*

Empiric philosophical speculation cannot give one relief from the threefold miseries of material existence. Simply to endeavor for knowledge without devoting oneself to the Lord is a waste of valuable time.

TEXT 41

मार्गन्ति यते मुखपद्मनीडै-
श्छन्दःसुपर्णैर्त्रैष्यो विविक्ते ।
यस्याधमर्षोदसरिद्वारायाः
पदं पदं तीर्थपदः प्रपन्नाः ॥४१॥

*mārganti yat te mukha-padma-nīḍaiḥ
chandah-suparṇair ṛṣayo vivikte
yasyāghamarṣoda-sarid-varāyāḥ
padam padam tīrtha-padah prapannāḥ*

mārganti—searching after; *yat*—as; *te*—Your; *mukha-padma*—lotuslike face; *nīḍaiḥ*—by those who have taken shelter of such a lotus flower; *chandah*—Vedic hymns; *suparṇaiḥ*—by the wings; *ṛṣayaḥ*—the sages; *vivi-*

kte—in clear mind; *yasya*—whose; *agha-marṣoda*—that which offers freedom from all reactions to sin; *sarit*—rivers; *varāyāḥ*—in the best; *padam padam*—in every step; *tīrtha-padaḥ*—one whose lotus feet are as good as a place of pilgrimage; *prapannāḥ*—taking shelter.

TRANSLATION

The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.

PURPORT

The *paramahāṁsas* are compared to royal swans who make their nests on the petals of the lotus flower. The Lord's transcendental bodily parts are always compared to the lotus flower because in the material world the lotus flower is the last word in beauty. The most beautiful thing in the world is the *Vedas*, or *Bhagavad-gītā*, because therein knowledge is imparted by the Personality of Godhead Himself. The *paramahāṁsa* makes his nest in the lotuslike face of the Lord and always seeks shelter at His lotus feet, which are reached by the wings of Vedic wisdom. Since the Lord is the original source of all emanations, intelligent persons, enlightened by Vedic knowledge, seek the shelter of the Lord, just as birds who leave the nest again search out the nest to take complete rest. All Vedic knowledge is meant for understanding the Supreme Lord, as stated by the Lord in *Bhagavad-gītā*: *vedaiś ca sarvair aham eva vedyah* (Bg. 15.15). Intelligent persons, who are like swans, take shelter of the Lord by all means and do not hover on the mental plane by fruitlessly speculating on different philosophies.

The Lord is so kind that He has spread the River Ganges throughout the universe so that by taking bath in that holy river everyone can get release from the reactions of sins, which occur at every step. There are many rivers in the world which are able to evoke one's sense of God consciousness simply by one's bathing in them, and the River Ganges is chief amongst them. In India there are five sacred rivers, but the Ganges is the most sacred. The River Ganges and *Bhagavad-gītā* are chief sources of transcendental happiness for mankind, and intelligent persons can take shelter of them to go back home, back to Godhead. Even Śrīpāda Śaṅkarācārya recommends that a little knowledge in *Bhagavad-gītā* and the drinking of

a little quantity of Ganges water can save one from the punishment of Yamarāja.

TEXT 42

यच्छ्रद्धया श्रुतवत्या च भक्त्या
संमृज्यमाने हृदयेऽवधाय ।
ज्ञानेन वैराग्यबलेन धीरा
व्रजेम तत्तेऽङ्गिसरोजपीठम् ॥४२॥

yac chraddhayā śruta-vatyā ca bhakt्या
sammṛjyamāne hṛdaye 'vadhāya
jñānena vairāgya-balena dhīrā
vrajema tat te 'ṅghri-sarojapīṭham

yat—that which; *śraddhayā*—by eagerness; *śruta-vatyā*—simply by hearing; *ca*—also; *bhakt्या*—in devotion; *sammṛjyamāne*—being cleansed; *hṛdaye*—in the heart; *avadhāya*—meditation; *jñānena*—by knowledge; *vairāgya*—detachment; *balena*—by the strength of; *dhīrāḥ*—pacified; *vrajema*—must go to; *tat*—that; *te*—Your; *āṅghri*—feet; *saraḥ-japīṭham*—lotus sanctuary.

TRANSLATION

Simply by hearing about Your lotus feet with eagerness and devotion and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.

PURPORT

The miracles of meditating on the lotus feet of the Lord with eagerness and devotion are so great that no other process can compare to it. The minds of materialistic persons are so disturbed that it is almost impossible for them to search after the Supreme Truth by personal regulative endeavors. But even such materialistic men, with a little eagerness for hearing about the transcendental name, fame, qualities, etc., can surpass all other methods of attaining knowledge and detachment. The conditioned soul is attached to the bodily conception of the self, and therefore he is in ignorance. Culture of self-knowledge can bring about detachment from material affection, and without such detachment there is no meaning to knowledge. The most stubborn attachment for material enjoyment is sex

life. One who is attached to sex life is to be understood as devoid of knowledge. Knowledge must be followed by detachment. That is the way of self-realization. These two essentials for self-realization, knowledge and detachment, become manifest very quickly if one performs devotional service to the lotus feet of the Lord. The word *dhīra* is very significant in this connection. A person who is not disturbed even in the presence of cause of disturbance is called *dhīra*. Śrī Yāmūnācārya says, "Since my heart has been overwhelmed by the devotional service of Lord Kṛṣṇa, I cannot even think of sex life, and if thoughts of sex come upon me I at once feel disgust." A devotee of the Lord becomes an elevated *dhīra* by the simple process of meditating in eagerness on the lotus feet of the Lord.

Devotional service entails being initiated by a bona fide spiritual master and following his instruction in regard to hearing about the Lord. Such a bona fide spiritual master is accepted by regularly hearing from him about the Lord. The improvement in knowledge and detachment can be perceived by devotees as an actual experience. Lord Śrī Caitanya Mahāprabhu strongly recommended this process of hearing from a bona fide devotee, and by following this process one can achieve the highest result, conquering all other methods.

TEXT 43

विश्वस जन्मस्थितिसंयमार्थे
कृतावतारस्य पदाम्बुजं ते ।
व्रजेम सर्वे शरणं यदीश
स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ॥४३॥

viśvasya janma-sthiti-saṁyamārthe
kṛtāvataṁsya padāmbujam te
vrajema sarve śaraṇam yad īśa
smṛtam prayacchaty abhayam svapuṁsām

viśvasya—of the cosmic universe; *janma*—creation; *sthiti*—maintenance; *saṁyamārthe*—for the dissolution also; *kṛta*—accepted or assumed; *avatārasya*—of the incarnations; *pada-ambujam*—lotus feet; *te*—Your; *vrajema*—let us take shelter of; *sarve*—all of us; *śaraṇam*—shelter; *yat*—that which; *īśa*—O Lord; *smṛtam*—remembrance; *prayacchaty*—awarding; *abhayam*—courage; *svapuṁsām*—of the devotees.

O Lord, You assume incarnations for the creation, maintenance and dissolution of the cosmic manifestation, and therefore we all take shelter of Your lotus feet because they always award remembrance and courage to Your devotees.

PURPORT

For the creation, maintenance and dissolution of the cosmic manifestations there are three incarnations: Brahmā, Viṣṇu and Maheśvara (Lord Śiva). They are the controllers or masters of the three modes of material nature, which cause the phenomenal manifestation. Viṣṇu is the master of the mode of goodness, Brahmā is the master of the mode of passion, and Maheśvara is the master of the mode of ignorance. There are different kinds of devotees according to the modes of nature. Persons in the mode of goodness worship Lord Viṣṇu, those in the mode of passion worship Lord Brahmā, and those in the mode of ignorance worship Lord Śiva. All three of these deities are incarnations of the Supreme Lord Kṛṣṇa because He is the original Supreme Personality of Godhead. The demigods directly refer to the lotus feet of the Supreme Lord and not to the different incarnations. The incarnation of Viṣṇu in the material world is, however, directly worshiped by the demigods. It is learned from various scriptures that the demigods approach Lord Viṣṇu in the ocean of milk and submit their grievances whenever there is some difficulty in the administration of universal affairs. Although they are incarnations of the Lord, Lord Brahmā and Lord Śiva worship Lord Viṣṇu, and thus they are also counted amongst the demigods and not as the Supreme Personality of Godhead. Persons who worship Lord Viṣṇu are called demigods, and persons who do not do so are called *asuras*, or demons. Viṣṇu always takes the part of the demigods, but Brahmā and Śiva sometimes take the side of the demons; it is not that they become one in interest with them, but sometimes they do something in order to gain control over the demons.

TEXT 44

यत्सातुबन्धेऽसति देहगेहे
ममाहमित्यृद्दुराश्रहणाम् ।
पुंसां सुदूरं वसतोऽपि पुर्यां
मज्जेम तत्ते मगवन् पदान्जम् ॥४४॥

yat sānubandhe 'sati deha-gehe
mamāhamity-ūḍha-durāgraḥāṇām
pumśāṁ sudūram vasato 'pi puryāṁ
bhajema tat te bhagavan padābjam

yat—because; *sānubandhe*—due to becoming entangled; *asati*—thus being; *deha*—the gross material body; *gehe*—in the home; *mama*—mine; *aham*—I; *iti*—thus; *ūḍha*—great, deep; *durāgraḥāṇām*—undesirable eagerness; *pumśāṁ*—of persons; *sudūram*—far away; *vasataḥ*—dwelling; *api*—although; *puryāṁ*—within the body; *bhajema*—let us worship; *tat*—therefore; *te*—Your; *bhagavan*—O Lord; *padābjam*—lotus feet.

TRANSLATION

O Lord, persons who are entangled by undesirable eagerness for the temporary body and kinsmen, and who are bound by thoughts of “mine” and “I,” are unable to see Your lotus feet, although they are situated within their own bodies. But let us take shelter of Your lotus feet.

PURPORT

The whole Vedic philosophy of life is that one should get rid of the material engagment of gross and subtle bodies, which only cause one to continue in a condemned life of miseries. This material body continues as long as one is not detached from the false conception of lording it over material nature. The impetus for lording over material nature is the sense of “mine” and “I.” “I am the lord of all that I survey. So many things I possess, and I shall possess more and more. Who can be richer than I in wealth and education? I am the master, and I am God. Who else is there but me?” All these ideas reflect the philosophy of *aham-mama*, the conception that “I am everything”. Persons conducted by such a conception of life can never get liberation from material bondage. But even a person perpetually condemned to the miseries of material existence can get relief from bondage if he simply agrees to hear only *Kṛṣṇa-kathā*. In this age of Kali, the process of hearing *Kṛṣṇa-kathā* is the most effective means to gain release from unwanted family affection and thus find permanent freedom in life. The age of Kali is full of sinful reactions, and people are more and more addicted to the qualities of this age, but simply by hearing and chanting of *Kṛṣṇa-kathā* one is sure to go back to Godhead. Therefore, people should be trained to hear only *Kṛṣṇa-kathā*—by all means—in order to get relief from all miseries.

TEXT 45

तान् वै असद्वृतिभिरक्षियेण
पराहृतान्तर्मनसः परेश ।
अथो न पश्यन्त्युल्गाय नूतं
ये ते पदन्यासविलासतस्याः ॥४५॥

tān vai hy asad-vṛttibhir akṣibhir ye
parāhṛtāntar-manasah pareśa
atho na paśyanti urugāya nūnar
ye te padanyāsa-vilāsa-lakṣyāḥ

tān—the lotus feet of the Lord; *vai*—certainly; *hi*—for; *asat*—materialistic; *vṛttibhiḥ*—by those who are influenced by external energy; *akṣibhiḥ*—by the senses; *ye*—those; *parāhṛta*—missing at a distance; *antah-manasah*—of the internal mind; *pareśa*—O Supreme; *atho*—therefore; *na*—never; *paśyanti*—can see; *urugāya*—O great; *nūnam*—but; *ye*—those; *te*—who are; *padanyāsa*—activities; *vilāsa*—transcendental enjoyment; *lakṣyāḥ*—those who see.

TRANSLATION

O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendentally enjoy Your activities.

PURPORT

As stated in *Bhagavad-gītā* (18.61), the Lord is situated in everyone's heart. It is natural that one should be able to see the Lord at least within himself. But that is not possible for those whose internal vision has been covered by external activities. The pure soul, which is symptomized by consciousness, can be easily perceived even by a common man because consciousness is spread all over the body. The *yoga* system as recommended in *Bhagavad-gītā* is to concentrate the mental activities internally and thus see the lotus feet of the Lord within oneself. But there are many so-called *yogīs* who have no concern with the Lord but are only concerned with consciousness, which they accept as the final realization. Such realization of consciousness is taught by *Bhagavad-gītā* within only a few minutes, whereas the so-called *yogīs* take continuous years to realize it because of their offenses at the lotus feet of the Lord. The greatest offense is to deny

the existence of the Lord as separate from the individual souls or to accept the Lord and the individual soul as one and the same. The impersonalists misinterpret the theory of reflection, and thus they wrongly accept the individual consciousness as the supreme consciousness.

The theory of the reflection of the Supreme can be clearly understood without difficulty by any sincere common man. When there is a reflection of the sky on the water, both the sky and the stars are seen within the water, but it is understood that the sky and the stars are not to be accepted on the same level. The stars are parts of the sky, and therefore they cannot be equal to the whole. The sky is the whole, and the stars are parts. They cannot be one and the same. Transcendentalists who do not accept the supreme consciousness as separate from the individual consciousness are as offensive as the materialists who deny even the existence of the Lord.

Such offenders cannot actually see the lotus feet of the Lord within themselves, nor are they even able to see the devotees of the Lord. The devotees of the Lord are so kind that they roam to all places to enlighten people in God consciousness. The offenders, however, lose the chance to receive the Lord's devotees, although the offenseless common man is at once influenced by the devotees' presence. In this connection there is an interesting story of a hunter and Devarṣi Nārada. A hunter in the forest, although a great sinner, was not an intentional offender. He was at once influenced by the presence of Nārada, and he agreed to take the path of devotion, leaving aside his hearth and home. But the offenders Nalakūvara and Marīgrīva, even though living amongst the demigods, had to undergo the punishment of becoming trees in their next lives, although by the grace of a devotee they were later delivered by the Lord. Offenders have to wait until they receive the mercy of devotees, and then they can become eligible to see the lotus feet of the Lord within themselves. But due to their offenses and their extreme materialism, they cannot see even the devotees of the Lord. Engaged in external activities, they kill the internal vision. The Lord's devotees, however, do not mind the offenses of the foolish in their many gross and subtle bodily endeavors. The Lord's devotees continue to bestow the blessings of devotion upon all such offenders without hesitation. That is the nature of devotees.

TEXT 46

पानेन ते देव कथासुधायाः
प्रदृशमक्त्या विशदाशया ये ।

वैराग्यसारं प्रतिलभ्य बोधं
यशाङ्गसान्त्वीयुद्धुष्टधिष्ण्यम् ॥४६॥

*pānena te deva kathā-sudhāyāḥ
pravṛddha-bhaktyā viśadāśayā ye
vairāgya-sāram pratilabhyā bodham
yathāñjasānviyur akuṇṭha-dhiṣṇyam*

pānena—by drinking; *te*—of You; *deva*—O Lord; *kathā*—topics; *sudhāyāḥ*—of the nectar; *pravṛddha*—highly enlightened; *bhaktyā*—by devotional service; *viśadāśayā*—with a greatly serious attitude; *ye*—those; *vairāgya-sāram*—the entire purport of renunciation; *pratilabhyā*—achieving; *bodham*—intelligence; *yathā*—as much as; *añjasā*—quickly; *anviyuh*—achieve; *akuṇṭha-dhiṣṇyam*—Vaikuṇṭhaloka in the spiritual sky.

TRANSLATION

O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikuṇṭhaloka in the spiritual sky simply by drinking the nectar of Your topics.

PURPORT

The difference between the impersonalistic mental speculators and the pure devotees of the Lord is that the former pass through a miserable understanding of the Absolute Truth at every stage, whereas the devotees enter into the kingdom of all pleasures even from the beginning of their attempt. The devotee has only to hear about devotional activities, which are as simple as anything in ordinary life, and he also acts very simply, whereas the mental speculator has to pass through a jugglery of words, which are partially facts and partially a make-show for the maintenance of an artificial impersonal status. In spite of his strenuous efforts to attain perfect knowledge, the impersonalist attains merging into the impersonal oneness of the *brahmajyoti* of the Lord, which is also attained by the enemies of the Lord simply because of their being killed by Him. The devotees, however, attain to the highest stage of knowledge and renunciation and achieve the Vaikuṇṭhalokas, the planets in the spiritual sky. The impersonalist attains only the sky, and does not achieve any tangible transcendental bliss, whereas the devotee attains to the planets where real spiritual life prevails. With a serious attitude, the devotee throws away all

achievements like so much dust, and he accepts only devotional service, the transcendental culmination.

TEXT 47

तथापरे चात्मसमाधियोग-
बलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति
तेषां श्रमः सात्र तु सेवया ते ॥४७॥

*tathāpare cātma-samādhi-yoga-
balena jitvā prakṛtim baliṣṭhām
tvām eva dhīrāḥ puruṣaṁ viśanti
teṣāṁ śramaḥ syān na tu sevayā te*

tathā—as far as; *apare*—others; *ca*—also; *ātma-samādhi*—transcendental self-realization; *yoga*—means; *balena*—by the strength of; *jitvā*—conquering; *prakṛtim*—acquired nature or modes of nature; *baliṣṭhām*—very powerful; *tvām*—You; *eva*—only; *dhīrāḥ*—pacified; *puruṣaṁ*—person; *viśanti*—enters into; *teṣām*—for them; *śramaḥ*—much labor; *syāt*—has to be taken; *na*—never; *tu*—but; *sevayā*—by serving; *te*—of You.

TRANSLATION

Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain.

PURPORT

In terms of a labor of love and its returns, the *bhaktas*, or devotees of the Lord, always have priority over persons who are addicted to the association of *jñānīs*, or impersonalists, and *yogīs*, or mystics. The word *apare* (others) is very significant in this connection. "Others" refer to the *jñānīs* and the *yogīs*, whose only hope is to merge into the existence of the impersonal *brahmajyoti*. Although their destination is not so important in comparison to the destination of the devotees, the labor of the non-devotees is far greater than that of the *bhaktas*. One may suggest that there is sufficient labor for the devotees also in the matter of discharging devotional service. But that labor is compensated by the enhancement of

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transcendental pleasure. The devotees derive more transcendental pleasure while engaged continuously in the service of the Lord than when they have no such engagement. In the family combination of a man and a woman there is much labor and responsibility for both of them, yet when they are single they feel more trouble for want of their untied activities.

The union of the impersonalists and the union of the devotees are not on a par. The impersonalists try to fully stop their individuality by attaining *sāyujya-mukti*, or unification by merging into oneness, whereas the devotees keep their individuality to exchange feelings in relationship with the Supreme Individual Lord. Such reciprocation of feelings takes place in the transcendental *Vaikūṭha* planets, and therefore the liberation sought by the impersonalists is already achieved in devotional service. The devotees attain *mukti* automatically while continuing the transcendental pleasure of maintaining individuality. As explained in the previous verse, the destination of the devotees is *Vaikūṭha*, or *akuṇṭha-dhiṣṇya*, the place where anxieties are completely eradicated. One should not mistake the destination of the devotees and that of the impersonalists to be one and the same. The destinations are distinctly different, and the transcendental pleasure derived by the devotee is also distinct from *cīnātma*, or spiritual feelings alone.

TEXT 48

तते वयं लोकसिसृक्षयाद्य
त्वयानुसृष्टात्रिभिरात्मभिः स्म ।
सर्वे वियुक्ताः सविहारतन्त्रं
न शक्नुमस्तप्रतिहर्तवे ते ॥४८॥

*tat te vayam loka-sisṛkṣayādy
tvayānusṛṣṭās tribhir ātmabhiḥ sma
sarve viyuktāḥ svavihāra-tantram
na śaknumas tat pratihartave te*

tat—therefore; *te*—Your; *vayam*—all of us; *loka*—world; *sisṛkṣayā*—for the sake of creation; *ādya*—the original; *tvayā*—by You; *anusṛṣṭāḥ*—being created one after another; *tribhiḥ*—by the three modes of nature; *ātmabhiḥ*—by one's own; *sma*—in the past; *sarve*—all; *viyuktāḥ*—separated; *svavihāra-tantram*—the network of activities for one's own pleasure; *na*—not; *śaknumah*—could do it; *tat*—that; *pratihartave*—to award; *te*—unto Your.

TRANSLATION

O Original Person, we are therefore but Yours only. Although we are Your creatures, we are born one after another under the influence of the three modes of nature, and for this reason we are separated in action. Therefore, after the creation we could not act concertedly for Your transcendental pleasure.

PURPORT

The cosmic creation is working under the influence of the three modes of the external potency of the Lord. Different creatures are also under the same influence, and therefore they cannot act concertedly in satisfying the Lord. Because of this diverse activity, there cannot be any harmony in the material world. The best policy, therefore, is to act for the sake of the Lord. That will bring about the desired harmony.

TEXT 49

यावद्वलि तेऽज हराम काले
यथा वयं चान्नमदाम यत्र ।
यथोभयेषां त इमे हि लोका
बलि हरन्तोऽन्नमदन्त्यनूहाः ॥४९॥

yāvad balīn te 'ja harāma kāle
yathā vayam cānnam adāma yatra
yathobhayeṣām ta ime hi lokā
balīn haranto 'nnam adanti anūhāḥ

yāvat—as it may be; balīn—offerings; te—Your; aja—O unborn one; harāma—shall offer; kāle—at the right time; yathā—as much as; vayam—we; ca—also; annam—food grains; adāma—shall partake; yatra—whereupon; yathā—as much as; ubhayeṣām—both for You and us; ta—all; ime—these living entities; hi—certainly; lokāḥ—in the world; balīn—offerings; harantaḥ—while offering; annam—grains; adanti—eat; anūhāḥ—without disturbance.

TRANSLATION

O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and ourselves.

PURPORT

Developed consciousness begins from the human form of life and further increases in the form of the demigods living in higher planets. The earth is situated almost in the middle of the universe, and the human form of life is the via medium between the life of the demigods and that of the demons. The planetary systems above the earth are especially meant for the higher intellectuals, called demigods. They are called demigods because although their standard of life is far more advanced in culture, enjoyment, luxury, beauty, education and duration of life, they are always fully God conscious. Such demigods are always ready to render service to the Supreme Lord because they are perfectly aware of the fact that every living entity is constitutionally an eternal subordinate servitor of the Lord. They also know that it is the Lord only who can maintain all living entities with all the necessities of life. The Vedic hymns, "eko bahūnām vidadhāti kāmān," "tā enam abruvan āyatanām naḥ prajānīhi yasmin pratiṣṭhitā annam adāme," etc., confirm this truth. In *Bhagavad-gītā* also, the Lord is mentioned as *bhūta-bhṛt*, or the maintainer of all living creatures.

The modern theory that starvation is due to an increase in population is not accepted by the demigods or the devotees of the Lord. The devotees or demigods are fully aware that the Lord can maintain any number of living entities provided they are conscious of how to eat. If they want to eat like ordinary animals, who have no God consciousness, then they must live in starvation, poverty and want, like the jungle animals in the forest. The jungle animals are also maintained by the Lord with their respective foodstuffs, but they are not advanced in God consciousness. Similarly, human beings are provided with food grains, vegetables, fruits and milk by the grace of the Lord, but it is the duty of human beings to acknowledge the mercy of the Lord. As a matter of gratitude, they should feel obliged to the Lord for their supply of foodstuff, and they must first offer Him food in sacrifice and then partake of the remnants.

In *Bhagavad-gītā* it is confirmed (3.13) that one who takes foodstuff after a performance of sacrifice eats real food for proper maintenance of the body and soul, but one who cooks for himself and does not perform any sacrifice eats only lumps of sin in the shape of foodstuffs. Such sinful eating can never make one happy or free from scarcity. Famine is not due to an increase in population, as less intelligent economists think. When human society is grateful to the Lord for all His gifts for the maintenance of the living entities, then there is certainly no scarcity or want in society. But when men are unaware of the intrinsic value of such gifts from the

Lord, surely they are in want. A person who has no God consciousness may live in opulence for the time being due to his past virtuous acts, but if one forgets his relationship with the Lord, certainly he must await the stage of starvation by the law of the powerful material nature. One cannot escape the vigilance of the powerful material nature unless he leads a God conscious or devotional life.

TEXT 50

त्वं नः सुराणामसि सान्वयानां
कूटस्थ आद्यः पुरुषः पुराणः ।
त्वं देव शक्त्यां गुणकर्मयोनौ
रेतस्त्वजायां कविमादधेऽजः ॥५०॥

*tvam naḥ surāṇām asi sānvayānām
kūṭa-stha ādyah puruṣah purāṇah
tvam deva śaktyāṁ guṇa-karma-yonau
retas tvajāyāṁ kavim ādadhe 'jaḥ*

tvam—Your Lordship; *naḥ*—of us; *surāṇām*—of the demigods; *asi*—You are; *sānvayānām*—with different gradations; *kūṭa-sthah*—one who is unchanged; *ādyah*—without any superior; *puruṣah*—the founder person; *purāṇah*—the oldest, who has no other founder; *tvam*—You; *deva*—O Lord; *śaktyāṁ*—unto the energy; *guṇa-karma-yonau*—unto the cause of the material modes and activities; *retah*—semina of birth; *tvajāyām*—for begetting; *kavim*—the total living entities; *ādadhe*—initiated; *ajah*—one who is unborn.

TRANSLATION

You are the original personal founder of all the demigods and the orders of different gradations, yet You are the oldest and are unchanged. O Lord, You have no source or superior. You have impregnated the external energy with the semina of the total living entities, yet You are unborn.

PURPORT

The Lord, the Original Person, is the father of all other living entities, beginning from Brahmā, the personality from whom all other living entities in different gradations of species are generated. Yet the supreme father has no other father. Every one of the living entities of all grades, up to Brahmā, the original creature of the universe, is begotten by one

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father, but He, the Lord, has no father. When He descends on the material plane, out of His causeless mercy He accepts one of His great devotees as His father to keep pace with the rules of the material world. But since He is the Lord, He is always independent in choosing who will become His father. For example, the Lord came out of a pillar in His incarnation as Nr̄siṁhadeva, and by the Lord's causeless mercy, Ahalyā came out of a stone by the touch of the lotus feet of His incarnation as Lord Śrī Rāma. He is also the companion of every living entity as the Supersoul, but He is unchanged. The living entity changes his body in the material world, but even when the Lord is in the material world, He is ever unchanged. That is His prerogative.

As confirmed in *Bhagavad-gītā*, the Lord impregnates the external or material energy (Bg. 14.3), and thus the total living entities later come out in different gradations, beginning from Brahmā, the first demigod, down to the insignificant ant. All gradations of living entities are manifested by Brahmā and the external energy, but the Lord is the original father of everyone. The relationship of every living being with the Supreme Lord is certainly one of son and father and not one of equality. Sometimes in love the son is more than the father, but the relationship of father and son is one of the superior and the subordinate. Every living entity, however great he may be, even up to demigods like Brahmā, Indra, etc., is an eternally subordinate servitor of the supreme father. The *mahat-tattva* principle is the generating source of all the modes of material nature, and the living entities take birth in the material world in bodies supplied by the mother, material nature, in terms of their previous work. The body is a gift of material nature, but the soul is originally part and parcel of the Supreme Lord.

TEXT 51

ततो वयं मत्प्रमुखा यदर्थे
बभूविमात्मन् करवाम किं ते ।
त्वं नः स्वचक्षुः परिदेहि शक्त्या
देव क्रियार्थे यदनुग्रहाणाम्

*tato vayam mat-pramukhā yad-arthe
babhūvimātman karavāma kim te
tvam naḥ svacakṣuḥ paridehi śaktyā
deva kriyārthe yad-anugrahāṇām*

tataḥ—therefore; *vayam*—all of us; *mat-pramukhāḥ*—coming from the total cosmos, the *mahat-tattva*; *yat-arthē*—for the purpose of which; *babhūvima*—created; *ātman*—the self; *karavāma*—shall do; *kim*—what; *te*—Your service; *tvam*—Yourself; *nah*—to us; *svacaksuḥ*—personal plan; *paridehi*—specifically grant us; *śaktīyā*—with potency to work; *deva*—O Lord; *kriyārthe*—for acting; *yat*—that which; *anugrahaṇām*—of those who are specifically favored.

TRANSLATION

O Supreme Self, please give us, who are created in the beginning from the *mahat-tattva*, the total cosmic energy, Your kind directions on how we shall act. Kindly award us Your perfect knowledge and potency so that we can render You service in the different departments of subsequent creation.

PURPORT

The Lord creates this material world and impregnates the material energy with the living entities who will act in the material world. All these actions have a divine plan behind them. The plan is to give the conditioned souls who so desire a chance to enjoy sense gratification. But there is another plan behind the creation: to help the living entities realize that they are created for the transcendental sense gratification of the Lord and not for their individual sense gratification. This is the constitutional position of the living entities. The Lord is one without a second, and He expands Himself into many for His transcendental pleasure. All the expansions—the *Viṣṇu-tattvas*, the *jīva-tattvas* and the *śakti-tattvas* (the Personalities of Godhead, the living entities and the different potential energies)—are different offshoots from the same one Supreme Lord. The *jīva-tattvas* are separated expansions of the *Viṣṇu-tattvas*, and although there are potential differences between them, they are all meant for the transcendental sense gratification of the Supreme Lord. Some of the *jīvas*, however, wanted to lord it over material nature in imitation of the lordship of the Personality of Godhead. Regarding when and why such propensities overcame the pure living entities, it can only be explained that the *jīva-tattvas* have infinitesimal independence and that due to misuse of this independence some of the living entities have become implicated in the conditions of cosmic creation and are therefore called *nitya-bāndhanas*, or eternally conditioned souls.

The expansions of Vedic wisdom also give the *nitya-bāndhanas*, the conditioned living entities, a chance to improve, and those who take

advantage of such transcendental knowledge gradually regain their lost consciousness of rendering transcendental loving service to the Lord. The demigods are amongst the conditioned souls who have developed this pure consciousness of service to the Lord, but at the same time they continue to desire to lord it over the material energy. Such mixed consciousness puts a conditioned soul in the position of managing the affairs of this creation. The demigods are entrusted leaders of the conditioned souls. As some of the old prisoners in government jails are entrusted with some responsible work of prison management, so the demigods are improved conditioned souls acting as representatives of the Lord in the material creation. Such demigods are devotees of the Lord in the material world and are completely free from all material desire to lord it over the material energy. They have become pure devotees and have no desire but to serve the Lord. Any living entity who desires a position in the material world may desire so in the service of the Lord and may seek power and intelligence from the Lord, as exemplified by the demigods in this particular verse. One cannot do anything unless he is enlightened and empowered by the Lord. The Lord says in *Bhagavad-gītā* (15.15), *mattaḥ smṛtir jñānam apohanam ca*. All recollections, knowledge, etc., as well as all forgetfulness, are engineered by the Lord, who is sitting within the heart of everyone. The intelligent man seeks the help of the Lord, and the Lord helps the sincere devotees engaged in His multifarious services.

The demigods are entrusted by the Lord to create different species of living entities according to their past deeds. They are herein asking the favor of the Lord for the intelligence and power to carry out their task. Similarly, any conditioned soul may also engage in the service of the Lord under the guidance of an expert spiritual master and thus gradually become freed from the entanglement of material existence. The spiritual master is the manifested representative of the Lord, and anyone who puts himself under the guidance of a spiritual master and acts accordingly is said to be acting in terms of *buddhi-yoga*, as explained in *Bhagavad-gītā*:

*vyavasāyātmikā buddhir ekena kuru-nandana
bahu-śākhā hy anantāś ca buddhoyo 'vyavasāyinām*
(Bg. 2.41)

Thus end the *Bhaktivedanta purports* of the Third Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Vidura's Talks with Maitreya."

CHAPTER SIX

Creation of the Universal Form

TEXT 1

ऋषिरुचाच
इति तासां स्वशक्तीनां सतीनामसमेत्य सः ।
प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥ १ ॥

*ṛṣir uvāca
iti tāsāṁ sva-śaktinām
satinām asametya saḥ
prasupta loka-tantrāṇām
niśāmya gatim iśvarah*

śrī ṛṣih uvāca—the Ṣaḍāśvī Maitreya said; *iti*—thus; *tāsām*—their; *sva-śaktinām*—own potency; *satinām*—so situated; *asametya*—without combination; *saḥ*—He (the Lord); *prasupta*—suspended; *loka-tantrāṇām*—in the universal creations; *niśāmya*—hearing; *gatim*—progress; *iśvarah*—the Lord.

TRANSLATION

The Ṣaḍāśvī Maitreya said: The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.

PURPORT

There is nothing wanting in the creation of the Lord; all the potencies are there in a dormant state. But unless they are combined by the will of the Lord, nothing can progress. The suspended progressive work of creation can only be revived by the direction of the Lord.

TEXT 2

कालसंज्ञां तदा देवीं विश्वचक्षिमुखमः ।
त्रयोदिंशतितच्चानां गणं युगपदाविश्व ॥ २ ॥

kāla-saṁjñān tada devīn
 bibhrac-chaktim urukramāḥ
 trayoviṁśati tattvānām
 gaṇam yugapad āviśat

kāla-saṁjñām—known as Kālī; tada—at that time; devīn—the goddess; bibhrat—destructive; śaktim—potency; urukramāḥ—the supreme powerful; trayoviṁśati—twenty-three; tattvānām—of the elements; gaṇam—all of them; yugapat—simultaneously; āviśat—entered.

TRANSLATION

The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements.

PURPORT

The ingredients of matter are counted as twenty-three: the total material energy, false ego, sound, touch, form, taste, smell, earth, water, fire, air, sky, eye, ear, nose, tongue, skin, hand, leg, evacuating organ, genitals, speech and mind. All are combined together by the influence of time and are again dissolved in the course of time. Time, therefore, is the energy of the Lord and acts in her own way by the direction of the Lord. This energy is called Kālī and is represented by the dark destructive goddess generally worshiped by persons influenced by the mode of darkness or ignorance in material existence. In the Vedic hymn this process is described as *mūla-prakṛtir avikṛtir mahādādyāḥ prakṛti-vikṛtayāṁ sapta-soraśakas tu vikaro na prakṛtir na vikṛtiḥ puruṣaḥ*. The energy which acts as material nature in a combination of twenty-three ingredients is not the final source of creation. The Lord enters into the elements and applies His energy, called Kālī. In all other Vedic scriptures the same principle is accepted. In *Brahma-saṁhitā* it is stated:

eko 'py asau racayitum jagadaṇḍa-koṭīm
 yac-chak tir asti jagadaṇḍa-cayā yad-antah
 aṇḍān tarastha-paramāṇu-cayāntara-stham
 govindam ādi-puruṣām tam aham bhajāmi (Bs. 5.35)

“I worship the primeval Lord, Govinda, who is the original Personality of Godhead. By His partial plenary expansion [Mahā-Viṣṇu], He enters into material nature, and then into each and every universe [as Garbhodakaśāyī

Viṣṇu], and then [as Kṣīrodakaśāyī Viṣṇu] into all the elements, including every atom of matter. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms.”

Similarly, this is confirmed in *Bhagavad-gītā* (Bg. 10.42):

athavā bahunaitena kiṁ jñātena tavārjuna
 viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat.

“O Arjuna, there is no necessity of your knowing about My innumerable energies, which act in various ways. I enter into the material creation by My partial plenary expansion [Paramātmā, or the Supersoul] in all the universes and in all the elements thereof, and thus the work of creation goes on.” The wonderful activities of material nature are due to Lord Kṛṣṇa, and thus He is the final cause or the ultimate cause of all causes.

TEXT 3

सोऽनुप्रविष्टो भगवांशेष्टरूपेण तं गणम् ।
 भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥ ३ ॥
 so 'nupraviṣṭo bhagavāṁś
 ceṣṭārūpeṇa tarṇ gaṇam
 bhinnam̄ samyojayāmāsa
 suptam̄ karma prabodhayan

saḥ—that; *anupraviṣṭaḥ*—thus entering later on; *bhagavān*—the Personality of Godhead; *ceṣṭārūpeṇa*—by His representation of attempt, Kālī; *taṁ*—them; *gaṇam*—all the living entities, including the demigods; *bhinnam*—separately; *saṁyojayāmāsa*—engaged them to work; *suptam*—sleeping; *karma*—work; *prabodhayan*—enlightenment.

TRANSLATION

Thus when the Personality of Godhead enters into the elements by His energy, all the living entities are enlivened into different activities, just as one engages in his work after awakening from sleep.

PURPORT

Every individual soul remains unconscious after the dissolution of the creation and thus enters into the Lord with His material energy. These individual living entities are conditioned souls everlasting, but in each and every material creation they are given a chance to liberate themselves and

become free souls. They are all given a chance to take advantage of the Vedic wisdom and find out what is their relationship with the Supreme Lord, how they can be liberated, and what the ultimate profit is in such liberation. By properly studying the *Vedas* one becomes conscious of his position and thus takes to the transcendental devotional service of the Lord and is gradually promoted to the spiritual sky. The individual souls in the material world engage in different activities according to their past unfinished desires. After the dissolution of a particular body, the individual soul forgets everything, but the all-merciful Lord, who is situated in everyone's heart as the witness, the Supersoul, awakens him and reminds him of his past desires, and thus he begins to act accordingly in his next life. This unseen guidance is described as fate, and a sensible man can understand that this continues his material bondage in the three modes of nature.

The unconscious sleeping stage of the living entity just after the partial or total dissolution of the creation is wrongly accepted as the final stage of life by some less intelligent philosophers. After the dissolution of the partial material body, a living entity remains unconscious for only a few months, and after the total dissolution of the material creation, he remains unconscious for many millions of years. But when the creation is again revived, he is awakened to his work by the Lord. The living entity is eternal, and the wakeful state of his consciousness, manifested by activities, is his natural condition of life. He cannot stop acting while awake, and thus he acts according to his diverse desires. When his desires are trained in the transcendental service of the Lord, his life becomes perfect, and he is promoted to the spiritual sky to enjoy eternal awakened life.

TEXT 4

प्रबुद्धकर्म दैयेन त्रयोविशतिको गणः ।
प्रेरितोऽजनयत्सामिर्मात्राभिरधिपूरुषम् ॥ ४ ॥

prabuddha-karmā daivena
trayoviṁśatikō gaṇaḥ
prerito' janayat svābhir
mātrābhir adhipūruṣam

prabuddha—awakened; *karmā*—activities; *daivena*—by the will of the Supreme; *trayoviṁśatikāḥ*—by the twenty-three principal ingredients; *gaṇaḥ*—combination; *preritah*—induced by; *ajanayat*—manifested; *svābhiḥ*—by His personal; *mātrābhiḥ*—by plenary expansion; *adhipūruṣam*—the gigantic universal form (*viśva-rūpa*).

When the twenty-three principal elements were set in action by the will of the Supreme, the gigantic universal form, or the *viśva-rūpa* body of the Lord, came into existence.

PURPORT

The *virāṭa-rūpa* or *viśva-rūpa*, the gigantic universal form of the Lord, which is very much appreciated by the impersonalist, is not an eternal form of the Lord. It is manifested by the supreme will of the Lord after the ingredients of material creation. Lord Kṛṣṇa exhibited this *virāṭa* or *viśva-rūpa* to Arjuna just to convince the impersonalists that He is the original Personality of Godhead. Kṛṣṇa exhibited the *virāṭa-rūpa*; it is not that Kṛṣṇa was exhibited by the *virāṭa-rūpa*. The *virāṭa-rūpa* is not, therefore, an eternal form of the Lord exhibited in the spiritual sky; it is a material manifestation of the Lord. The *arca-vigraha*, or the worshipable Deity in the temple, is a similar manifestation of the Lord for the neophytes. But in spite of their material touch, such forms of the Lord as the *virāṭa* and *arca* are all nondifferent from His eternal form as Lord Kṛṣṇa.

TEXT 5

परेण विशता स्वस्मिन्मात्रया विश्वस्तुगणः ।
चुक्षोभान्योन्यमासद्य यस्मिंस्तेषाश्चराचराः ॥ ५ ॥

pareṇa viśatā svasmin
mātrayā viśva-sṛg-gaṇaḥ
cukṣobhānyonyam āśādyā
yasmīl lokāś carācarāḥ

pareṇa—by the Lord; *viśatā*—thus entering; *svasmin*—by His own self; *mātrayā*—by a plenary portion; *viśva-sṛg*—the elements of universal creation; *gaṇaḥ*—all; *cukṣobha*—transformed; *anyonyam*—one another; *āśādyā*—having obtained; *yasmin*—in which; *lokāḥ*—the planets; *carācarāḥ*—movable and immovable.

TRANSLATION

As the Lord, in His plenary portion, entered into the elements of the universal creation, they transformed into the gigantic form in which all the planetary systems and all movable and immovable creations rest.

PURPORT

The elements of cosmic creation are all matter and have no potency to increase in volume unless entered into by the Lord in His plenary portion. This means that matter does not increase or decrease unless it is spiritually touched. Matter is a product of spirit and increases only by the touch of spirit. The entire cosmic manifestation has not assumed its gigantic form by itself, as wrongly calculated by less intelligent persons. As long as spirit is within matter, matter can increase as needed; but without the spirit, matter stops increasing. For example, as long as there is spiritual consciousness within the material body of a living entity, the body increases to the required size, but a dead material body, which has no spiritual consciousness, stops increasing. In *Bhagavad-gītā* (Chapter Two) importance is given to the spiritual consciousness, not the body. The entire cosmic body increased by the same process that we experience in our small bodies. One should not, however, foolishly think that the individual infinitesimal soul is the cause of the gigantic manifestation of the universal form. The universal form is called the *virāṭa-rūpa* because the Supreme Lord is within it in His plenary portion.

TEXT 6

हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् ।
आण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः ॥ ६ ॥

hirāṇmayaḥ sa puruṣaḥ
sahasra parivatsarān
āṇḍa-kośa uvāśapsu
sarva-sattvo-pabṝmhitah

hirāṇmayaḥ—the Garbhodakaśayī Viṣṇu, who also assumes the *virāṭa-rūpa*; saḥ—He; puruṣaḥ—incarnation of Godhead; sahasra—one thousand; parivatsarān—celestial years; āṇḍa-kośa—within the global universe; uvāśa—resided; apsu—on the water; sarva-sattva—all living entities lying with Him; upabṝmhitah—so spread.

TRANSLATION

The gigantic *virāṭa-puruṣa* known as Hiraṇmaya lived for one thousand celestial years on the water of the universe, and all the living entities lay with Him.

PURPORT

After the Lord entered each and every universe as the Garbhodakaśayī Viṣṇu, half of the universe was filled with water. The cosmic manifestation

of the planetary systems, outer space, etc., which are visible to us, is only one half of the complete universe. Before the manifestation takes place and after the entrance of Viṣṇu within the universe, there is a period of one thousand celestial years. All the living entities injected within the womb of the *mahat-tattva* are divided in all universes with the incarnation of Garbhodakaśayī Viṣṇu, and all of them lie down with the Lord until Brahmā is born. Brahmā is the first living being within the universe, and from him all other demigods and living creatures are born. Manu is the original father of mankind, and therefore, in Sanskrit, mankind is called *mānuṣya*. Humanity in different bodily qualities is distributed throughout the various planetary systems.

TEXT 7

स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् ।
विवभाजात्मनाऽत्मानमेकधा दशधा त्रिधा ॥ ७ ॥

sa vai viśva-sṛjām garbho
deva-karmātma-śaktimān
vibabhājātmanā "tmānam
ekadhā daśadhā tridhā

sah—that; vai—certainly; viśva-sṛjām—of the gigantic *virāṭa* form; garbhah—total energy; deva—living energy; karma—activity of life; ātma—self; śaktimān—full with potencies; vibabhāja—divided; ātmamā—by Himself; ātmānam—Himself; ekadhā—in oneness; daśadhā—in ten; tridhā—and in three.

TRANSLATION

The total energy of the *mahat-tattva*, in the form of the gigantic *virāṭa-rūpa*, divided Himself by Himself into the consciousness of the living entities, the life of activity, and self-identification, which are subdivided into one, ten and three respectively.

PURPORT

Consciousness is the sign of the living entity or the soul. The existence of the soul is manifest in the form of consciousness, called *jñāna-śakti*. The total consciousness is that of the gigantic *virāṭa-rūpa*, and the same consciousness is exhibited in individual persons. The activity of consciousness is performed through the air of life which is of ten divisions. The airs of life are called *prāṇa*, *apāṇa*, *udāna*, *vyāna* and *samāna* and are also differently qualified as *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya*.

The consciousness of the soul becomes polluted by the material atmosphere, and thus various activities are exhibited in the false ego of bodily identification. These various activities are described in *Bhagavad-gītā* (Bg. 2.41) as *bahu-śakhaḥ hy anantāś ca buddhayo 'vyavasāyinām*. The conditioned soul is bewildered into various activities for want of pure consciousness. In pure consciousness the activity is one. The consciousness of the individual soul becomes one with the supreme consciousness when there is complete synthesis between the two.

The monist believes that there is only one consciousness, whereas the *sātvatas*, or the devotees, believe that although there is undoubtedly one consciousness, they are one because there is agreement. The individual consciousness is advised to dovetail with the supreme consciousness, as instructed by the Lord in *Bhagavad-gītā* (Bg. 18.66): *saṁyajya māṁ ekam śaraṇam vraja*. The individual consciousness (Arjuna) is advised to dovetail with the supreme consciousness and thus maintain his conscious purity. It is foolish to try to stop the activities of consciousness, but they can be purified when they are dovetailed with the Supreme. This consciousness is divided into three modes of self-identification according to the proportion of purity: *ādhyātmic* or self-identification with the body and mind, *ādhībhautic* or self-identification with the material products, and *ādhidaivic* or self-identification as a servant of the Lord. Of the three, *ādhidaivic* self-identification is the beginning of purity of consciousness in pursuance of the desire of the Lord.

TEXT 8

एष ह्यशस्त्वानामात्मांशः परमात्मनः ।
आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते ॥ ८ ॥

esa hy aśeṣa-sattvānām
ātmāṁśaḥ paramātmanāḥ
ādyo'vatāro yatrāsau
bhūta-grāmo vibhāvayate

esaḥ—this; *hi*—certainly; *aśeṣa*—unlimited; *sattvānām*—living entities; *ātmā*—Self; *āṁśaḥ*—part; *paramātmanāḥ*—of the Supersoul; *ādyah*—the first; *avatāraḥ*—incarnation; *yatra*—whereupon; *asau*—all those; *bhūta-grāmaḥ*—the aggregate creations; *vibhāvayate*—flourish.

TRANSLATION

The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited

number of living entities, and in Him rests the aggregate creation, which thus flourishes.

PURPORT

The Supreme Lord expands Himself in two ways, by personal plenary expansions and separated minute expansions. The personal plenary expansions are Viṣṇu-tattvas, and the separated expansions are living entities. Since the living entities are very small, they are sometimes described as the marginal energy of the Lord. But the mystic yogīs consider the living entities and the Supersoul, Paramātmā, to be one and the same. It is, however, a minor point of controversy; after all, everything created rests on the gigantic *virāṭa* or universal form of the Lord.

TEXT 9

साध्यात्मः साधिदैवश्च साधिभूत इति निधा ।
विराट् प्राणो दशविध एकधा हृदयेन च ॥ ९ ॥

sa-ādhyātmah sādhidaivāś ca
sādhībhūta iti tridhā
virāṭ prāṇo daśa-vidha
ekadhā hṛdayena ca

sa-ādhyātmah—the body and mind with all the senses; *sa-ādhidaivāḥ*—and the controlling demigods of the senses; *sa-ādhībhūtaḥ*—the present objectives; *iti*—thus; *tridhā*—three; *virāṭ*—gigantic; *prāṇaḥ*—moving force; *daśa-vidhaḥ*—ten kinds; *ekadhā*—one only; *hṛdayena*—living energy; *ca*—also.

TRANSLATION

The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated.

PURPORT

In *Bhagavad-gītā* (7.4-5) it is stated that the eight elements earth, water, fire, air, sky, mind, intelligence and false ego are all products of the Lord's inferior energy, whereas the living entities, who are seen to utilize the inferior energy, originally belong to the superior energy, the internal

potency of the Lord. The eight inferior energies work grossly and subtly, whereas the superior energy works as the central generating force. This is experienced in the human body. The gross elements, namely, earth, etc., form the external gross body and are like a coat, whereas the subtle mind and false ego act like the inner clothing of the body.

The movements of the body are first generated from the heart, and all the activities of the body are made possible by the senses, powered by the ten kinds of air within the body. The ten kinds of air are described as follows: The main air passing through the nose in breathing is called *prāṇa*. The air which passes through the rectum as evacuated bodily air is called *apāṇa*. The air which adjusts the foodstuff within the stomach and which sometimes sounds as belching is called *samāṇa*. The air which passes through the throat and the stoppage of which constitutes suffocation is called the *udāṇa* air. And the total air which circulates throughout the entire body is called the *vyāṇa* air. Subtler than these five airs, there are others also. That which facilitates the opening of the eyes, mouth, etc., is called *nāga* air. The air which increases appetite is called *kṛkṛa* air. The air which helps contraction is called *kūrma* air. The air which helps relaxation by opening the mouth wide (in yawning) is called *devadatta* air, and the air which helps sustenance is called *dhanāñjaya* air.

All these airs are generated from the center of the heart, which is one only. This central energy is superior energy of the Lord, who is seated within the heart with the soul of the body, who acts under the guidance of the Lord. This is explained in *Bhagavad-gītā* as follows:

sarvasya cāham hṛdi sannivīṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham (Bg. 15.15)

The complete central force is generated from the heart by the Lord, who is seated there and who helps the conditioned soul in remembering and forgetting. The conditioned state is due to the soul's forgetfulness of his relationship of subordination to the Lord. One who wants to continue to forget the Lord is helped by the Lord to forget Him birth after birth, but one who remembers Him, by dint of association with a devotee of the Lord, is helped to remember Him more and more. Thus the conditioned soul can ultimately go back home, back to Godhead.

This process of transcendental help by the Lord is described in *Bhagavad-gītā* (10.10) as follows:

5
tesāṁ satata-yuktānāṁ bhajatāṁ pṛiti-pūrvakam
dadāmi buddhi-yogam tam yena mām upayānti te

The *buddhi-yoga* process of self-realization with intelligence transcendental to the mind (devotional service) can alone elevate one from the conditioned state of material entanglement in the cosmic construction. The conditioned state of the living entity is like that of a person who is within the depths of a huge mechanical arrangement. The mental speculators can reach the point of *buddhi-yoga* after many, many lifetimes of speculation, but the intelligent person who begins from the platform of intelligence above the mind makes rapid progress in self-realization. Because the *buddhi-yoga* process entails no fear of deterioration or retrogression at any time, it is the guaranteed path to self-realization, as confirmed in *Bhagavad-gītā* (2.40). The mental speculators cannot understand that the two birds (*Sve. Up.*) sitting in one tree are the soul and the Supersoul. The individual soul eats the fruit of the tree, while the other bird does not eat the fruit but only observes the activities of the eating bird. The witness bird helps the bird which eats the fruit to perform fruitful activities without attachment. One who cannot understand this difference between the soul and the Supersoul, or God and the living entities, is certainly still in the entanglement of the cosmic machinery and thus must still await the time when he will be free from bondage.

TEXT 10

स्मरन् विश्वसृजामीशो विज्ञापितमधोक्षजः ।
विराजमतपत्स्वेन तेजसैषां विशृत्ये ॥१०॥

smaran viśva-sṛjām iśo
vijñāpitam adhokṣajah
virājam atapat svena
tejasaiṣām vivṛttaye

smaran—remembering; *viśva-sṛjām*—of the demigods entrusted with the task of cosmic construction; *iśah*—the Supreme Lord; *vijñāpitam*—as He was prayed for; *adhokṣajah*—the Transcendence; *virājam*—the gigantic universal form; *atapat*—considered thus; *svena*—by His own; *tejasā*—energy; *eṣām*—for them; *vivṛttaye*—understanding.

TRANSLATION

The Supreme Lord is the Supersoul of all the demigods who are entrusted with the task of constructing the cosmic manifestation. Being

thus prayed to [by the demigods], He thought to Himself and thus manifested the gigantic form for their understanding.

PURPORT

The impersonalists are captivated by the gigantic universal form of the Supreme. They think that the control behind this gigantic manifestation is imagination. Intelligent persons, however, can estimate the value of the cause by observing the wonders of the effects. For example, the individual human body does not develop from the womb of the mother independently but because the living entity, the soul, is within the body. Without the living entity, a material body cannot automatically take shape or develop. When any material object displays development, it must be understood that there is a spiritual soul within the manifestation. The gigantic universe has developed gradually, just as the body of a child develops. The conception that the Transcendence enters within the universe is, therefore, logical. As the materialists cannot find the soul and the Supersoul within the heart, similarly, for want of sufficient knowledge, they cannot see that the Supreme Soul is the cause of the universe. The Lord is therefore described in the Vedic language as *avāñ-manasa-gocarāḥ*, beyond the conception of words and minds.

Due to a poor fund of knowledge, the mental speculators try to bring the Supreme within the purview of words and minds, but the Lord refuses to be so intelligible; the speculator has no adequate words or mind to gauge the infinity of the Lord. The Lord is called *adhokṣaja*, or the person who is beyond perception by the blunt, limited potency of our senses. One cannot perceive the transcendental name or form of the Lord by mental speculation. The mundane Ph.D.'s are completely unable to speculate on the Supreme with their limited senses. Such attempts by the puffed up Ph.D.'s are compared to the philosophy of the frog in the well. A frog in a well was informed of the gigantic Pacific Ocean, and he began to puff himself up in order to understand or measure the length and breadth of the Pacific Ocean. Ultimately the frog burst and died. The title Ph.D. can also be interpreted as Plough Department, a title meant for the tillers in the paddy field. The attempt of the tillers in the paddy field to understand the cosmic manifestation and the cause behind such wonderful work can be compared to the endeavor of the frog in the well to calculate the measurement of the Pacific Ocean.

The Lord can reveal Himself only to a person who is submissive and who engages in His transcendental loving service. The demigods controlling the elements and ingredients of universal affairs prayed to the Lord for

guidance, and thus He manifested His gigantic form, as He did at the request of Arjuna.

TEXT 11

अथ तसाभितप्तस्य कृतिधायतनानि ह ।
निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥११॥

*atha tasyābhitaptasya
katidhāyatanāni ha
nirabhidyanta devānām
tāni me gadataḥ śṛṇu*

atha—therefore; *tasya*—His; *abhitaptasya*—in terms of His contemplation; *katidhā*—how many; *āyatanāni*—embodiments; *ha*—there were; *nirabhidyanta*—by separated parts; *devānām*—of the demigods; *tāni*—all those; *me gadataḥ*—described by me; *śṛṇu*—just hear.

TRANSLATION

Maitreya said: You may now hear from me how the Supreme Lord separated Himself into the diverse forms of the demigods after the manifestation of the gigantic universal form.

PURPORT

The demigods are separated parts and parcels of the Supreme Lord, as are all other living entities. The only difference between the demigods and the ordinary living entities is that when the living entities are rich in pious acts of devotional service to the Lord, and when their desire to lord it over material energy has vanished, they are promoted to the posts of demigods, who are entrusted by the Lord to execute the management of the universal affairs.

TEXT 12

तसाप्रितार्थं निर्भिन्नं लोकपालोऽविशत्पदम् ।
वाचा स्वाम्शेन वक्तव्यं यथासौ प्रतिपद्यते ॥१२॥

*tasyāgnir āsyam nirbhinnam
loka-pālo'viśat padam
vācā svāmśena vaktavyam
yayāsau pratipadyate*

tasya—His; *agnih*—fire; *āsyam*—mouth; *nirbhinnam*—thus separated; *loka-pālah*—the directors of material affairs; *aviśat*—entered; *padam*—re-

spective positions; *vācā*—by words; *sva-āṁśena*—by one's own part; *vaktavyam*—speeches; *yayā*—by which; *asau*—they; *pratipadyate*—express.

TRANSLATION

Agni or heat separated from His mouth, and all the directors of material affairs entered into it in their respective positions. By that energy the living entity expresses himself in words.

PURPORT

The mouth of the gigantic universal form of the Lord is the source of the speaking power. The director of the fire element is the controlling deity or the *ādhidaiva*. The speeches delivered are *ādhyātma*, or bodily functions, and the subject matter of the speeches is material productions, or the *ādhibhūta* principle.

TEXT 13

निर्भिन्नं तालु वरुणो लोकपालोऽविशद्दरेः ।
जिह्वांशेन च रसं यथासौ प्रतिपद्यते ॥१३॥

nirbhinnam tālu varuṇo
loka-pālo'viśadd hareḥ
jihvayāmśena ca rasam
yayāsau pratipadyate

nirbhinnam—separated; *tālu*—palate; *varuṇah*—the deity controlling air; *loka-pālah*—director of the planets; *aviśat*—entered; *hareḥ*—of the Lord; *jihvayā amśena*—with the part of the tongue; *ca*—also; *rasam*—tastes; *yayā*—by which; *asau*—the living entity; *pratipadyate*—expresses.

TRANSLATION

When the palate of the gigantic form was separately manifested, Varuṇa, the director of air in the planetary systems, entered therein, and thus the living entity has the facility to taste everything with his tongue.

TEXT 14

निर्भिन्ने अश्विनौ नासे विष्णोराविश्वतां पदम् ।
प्राणेनांशेन गन्धस्य प्रतिपत्तिर्थते भवेत् ॥१४॥

nirbhinne aśvinau nāse
viṣṇor āviśatāṁ padam
ghraṇenāmśena gandhasya
pratipattir yato bhavet

nirbhinne—thus being separated; *aśvinau*—the dual Aśvinīs; *nāse*—of the two nostrils; *viṣṇoh*—of the Lord; *āviśatām*—entering; *padam*—post; *ghraṇena amśena*—by partially smelling; *gandhasya*—aroma; *pratipattiḥ*—experience; *yataḥ*—whereupon; *bhavet*—becomes.

TRANSLATION

When the Lord's two nostrils separately manifested, the dual Aśvinīkumāras entered them in their proper positions, and because of this the living entities can smell the aromas of everything.

TEXT 15

निर्भिन्ने अश्विणी त्वष्टा लोकपालोऽविश्वद्दिभोः ।
चक्षुषांशेन रूपाणां प्रतिपत्तिर्थते भवेत् ॥१५॥

nirbhinne akṣinī tvaṣṭā
loka-pālo'viśad vibhoḥ
cakṣuṣāmśena rūpāṇām
pratipattir yato bhavet

nirbhinne—thus being separated; *akṣinī*—the eyes; *tvaṣṭā*—the sun; *loka-pālah*—director of light; *aviśat*—entered; *vibhoḥ*—of the great; *cakṣuṣā amśena*—by the part of the eyesight; *rūpāṇām*—of the forms; *pratipattiḥ*—experience; *yataḥ*—by which; *bhavet*—becomes.

TRANSLATION

Thereafter, the two eyes of the gigantic form of the Lord separately manifested. The sun, the director of light, entered them with the partial representation of eyesight, and thus the living entities can have vision of forms.

TEXT 16

निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविश्वत् ।
प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥१६॥

*nirbhinnāny asya carmāni
loka-pālo' nilo' viśat
prāṇenāṁśena saṁsparśam
yenāsau pratipadyate*

nirbhinnāni—being separated; *asya*—of the gigantic form; *carmāni*—skin; *loka-pālaḥ*—the director; *anilāḥ*—air; *aviśat*—entered; *prāṇena amśena*—the part of the breathing; *saṁsparśam*—touch; *yena*—by which; *asau*—the living entity; *pratipadyate*—can experience.

TRANSLATION

When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the mind, entered with partial touch, and thus the living entities can realize tactile knowledge.

TEXT 17

**कर्णावस्य विनिर्भिन्नौ धिष्यं स्वं विविशुर्दिशः ।
श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥१७॥**

*karṇāvasya vinirbhinnau
dhiṣyam svam viviśur
diśāḥ śrotreṇāṁśena śabdasya
siddhim yena prapadyate*

karṇau—the ears; *asya*—of the gigantic form; *vinirbhinnau*—being thus separated; *dhiṣyam*—the controlling deity; *svam*—own; *viviśuḥ*—entered; *diśāḥ*—of the directions; *śrotreṇāṁśena*—with the hearing principles; *śabdasya*—of the sound; *siddhim*—perfection; *yena*—by which; *prapadyate*—is experienced.

TRANSLATION

When the ears of the gigantic form became manifested, all the controlling deities of the directions entered into them with the hearing principles, by which all the living entities hear and take advantage of sound.

PURPORT

The ear is the most important instrument in the body of the living entity. Sound is the most important medium for carrying the message of distant and unknown things. The perfection of all sound or knowledge enters through the ear and makes one's life perfect. The entire Vedic

system of knowledge is received by aural reception only, and thus sound is the most important source of knowledge.

TEXT 18

**त्वचमस्य विनिर्भिन्नां विविशुर्धिष्यमोषधीः ।
अंशेन रोमभिः कण्डूं यैरसौ प्रतिपद्यते ॥१८॥**

*tvacam asya vinirbhinnām
viviśur dhiṣyam oṣadhīḥ
aṁśena romabhiḥ kaṇḍūm
yair asau pratipadyate*

tvacam—skin; *asya*—of the gigantic form; *vinirbhinnām*—being separately manifested; *viviśuḥ*—entered; *dhiṣyam*—the controlling deity; *oṣadhīḥ*—sensations; *aṁśena*—with parts; *romabhiḥ*—through the hairs on the body; *kaṇḍūm*—itching; *yaiḥ*—by which; *asau*—the living entity; *pratipadyate*—experiences.

TRANSLATION

When there was a separate manifestation of skin, the controlling deities of sensations and its different parts entered into it, and thus the living entities feel itching and happiness due to touch.

PURPORT

For sense perception there are two principal items, touch and itching, and both of them are controlled by the skin and hairs on the body. According to Śrī Viśvanātha Cakravartī, the controlling deity of touch is the air passing within the body, and the controlling deity of the hairs on the body is Oṣadhya. For the skin the object of perception is touch, and for the hairs on the body the object of perception is itching.

TEXT 19

**मेद्रं तस्य विनिर्भिन्नं स्वधिष्यं कुपाविशत् ।
रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥१९॥**

*medhraṁ tasya vinirbhinnam
sva-dhiṣyam ka
upāviśat retasāṁśena yenāsāv
ānandam pratipadyate*

medhram—genitals; *tasya*—of the gigantic form; *vinirbhinnam*—being separated; *sva-dhiṣṇyam*—own position; *kaḥ*—Brahmā, the original living creature; *upāviśat*—entered; *retasā amśena*—with the part of the semina; *yena*—by which; *asau*—the living entity; *ānandam*—sex pleasure; *pratipadyate*—experiences.

TRANSLATION

When the genitals of the gigantic form separately became manifest, then Prajāpati, the original living creature, entered into them with his partial semina, and thus the living entities can enjoy sex pleasure.

TEXT 20

गुदं पुंसो विनिर्भिन्नं मित्रो लोकेश आविश्वत् ।
पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥२०॥

gudam *pumso* *vinirbhinnam*
mitraḥ *lokeśa* *āviśat*
pāyunāmśena *yenaśau*
visargam *pratipadyate*

gudam—evacuating outlet; *pumsaḥ*—of the gigantic form; *vinirbhinnam*—being separately manifested; *mitraḥ*—the sun-god; *lokeśaḥ*—the director named Mitra; *āviśat*—entered; *pāyunā amśena*—with the partial evacuation process; *yena*—by which; *asau*—the living entity; *visargam*—evacuation; *pratipadyate*—performs.

TRANSLATION

The evacuating channel separately became manifest, and the director named Mitra entered into it with partial organs of evacuation. Thus the living entities are able to pass stool and urine.

TEXT 21

हस्तावस्य विनिर्भिन्नाधिन्दः सर्पतिराविश्वत् ।
वार्तायांशेन पुरुषो यया वृत्तिं प्रपद्यते ॥२१॥

hastāv asya *vinirbhinnāv*
indraḥ *sva-patiḥ* *āviśat*
vārtayāmśena *puruṣo*
yayā vṛttim *prapadyate*

hastau—hands; *asya*—of the gigantic form; *vinirbhinnāv*—being separately manifested; *indraḥ*—the King of heaven; *svaḥ-patiḥ*—the ruler of heavenly

planets; *āviśat*—entered into it; *vārtayā amśena*—with partial mercantile principles; *puruṣaḥ*—the living entity; *yayā*—by which; *vṛttim*—business of livelihood; *prapadyate*—transacts.

TRANSLATION

Thereafter, when the hands of the gigantic form separately became manifested, Indra, the ruler of the heavenly planets, entered into them, and thus the living entity is able to transact business for his livelihood.

TEXT 22

पदावस्य विनिर्भिन्नां लोकेशो विष्णुराविश्वत् ।
गत्या स्वाम्शेन पुरुषो यया प्राप्यं प्रपद्यते ॥२२॥

pādāv asya *vinirbhinnāu*
lokeśa *viṣṇur* *āviśat*
gatya *svāmśena* *puruṣo*
yayā *prāpyam* *prapadyate*

pādau—the legs; *asya*—of the gigantic form; *vinirbhinnāu*—being manifested separately; *lokeśaḥ viṣṇuh*—the demigod Viṣṇu (not the Personality of Godhead); *āviśat*—entered; *gatyā*—by the power of movement; *sva-amśena*—with his own parts; *puruṣaḥ*—living entity; *yayā*—by which; *prāpyam*—destination; *prapadyate*—reaches.

TRANSLATION

Thereafter the legs of the gigantic form separately became manifest, and the demigod named Viṣṇu [not the Personality of Godhead] entered with partial movement. This helps the living entity to move to his destination.

TEXT 23

बुद्धिं चास्य विनिर्भिन्नां वागीशो धिष्यमाविश्वत् ।
बोधेनांशेन बोद्धव्यम् प्रतिपत्तिर्यतो भवेत् ॥२३॥

buddhim *cāsy* *vinirbhinnām*
vāgīśo *dhiṣṇyam* *āviśat*
bodhenāmśena *boddhavyam*
pratipattir yato *bhavet*

buddhim—intelligence; *ca*—also; *asya*—of the gigantic form; *vinirbhinnām*—being separately manifested; *vāgīśaḥ*—Brahmā, lord of the Vedas; *dhiṣṇyam*—the controlling power; *āviśat*—entered in; *bodhena amśena*—

with his part of intelligence; *boddhavyam*—the matter of understanding; *pratipattiḥ*—understood; *yataḥ*—by which; *bhavet*—so becomes.

TRANSLATION

When the intelligence of the gigantic form separately became manifest, Brahmā, the lord of the Vedas, entered into it with the partial power of understanding, and thus an object of understanding is experienced by the living entities.

TEXT 24

हृदयं चास्य निर्भिन्नं चन्द्रमा धृष्ण्यमाविश्त ।
मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥२४॥

hṛdayam cāsyā nirbhinnam
candramā dhiṣṇyam āviśat
manasāṁśena yenaśau
vikriyāṁ pratipadyate

hṛdayam—heart; *ca*—also; *asya*—of the gigantic form; *nirbhinnam*—being manifested separately; *candramā*—the moon demigod; *dhiṣṇyam*—with controlling power; *āviśat*—entered into; *manasā arṁśena*—partly with mental activity; *yena*—by which; *asau*—the living entity; *vikriyāṁ*—resolution; *pratipadyate*—transacts.

TRANSLATION

After that, the heart of the gigantic form separately manifested itself, and into it entered the moon demigod with partial mental activity. Thus the living entity can conduct his mental speculations.

TEXT 25

आत्मानं चास्य निर्भिन्नमभिमानोऽविशत्पदम् ।
कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ॥२५॥

ātmānam cāsyā nirbhinnam
abhimāno 'viśat padam
karmaṇāṁśena yenaśau
kartavyāṁ pratipadyate

ātmānam—false ego; *ca*—also; *asya*—of the gigantic form; *nirbhinnam*—being separately manifested; *abhimānaḥ*—false identification; *aviśat*—entered; *padam*—in position; *karmaṇā*—activities; *arṁśena*—by the part; *yena*—

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by which; *asau*—the living entity; *kartavyam*—objective activities; *pratipadyate*—takes in.

TRANSLATION

Thereafter the materialistic ego of the gigantic form separately manifested itself, and into it entered Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.

PURPORT

The false ego of materialistic identity is controlled by the demigod Rudra, an incarnation of Lord Śiva. Rudra is the incarnation of the Supreme Lord who controls the mode of ignorance within material nature. The activities of the false ego are based on the objective of the body and mind. Most persons conducted by the false ego are controlled by Lord Śiva. When one reaches a finer version of ignorance, he falsely thinks of himself as the Supreme Lord. That egoistic conviction of the conditioned soul is the last snare of the illusory energy which controls the entire material world.

TEXT 26

सत्त्वं चास्य विनिर्भिन्नं महान्धृष्ण्यमुपाविश्त ।
चित्तेनांशेन येनासौ विज्ञानं प्रतिपद्यते ॥२६॥

sattvam cāsyā vinirbhinnam
mahān dhiṣṇyam-upāviśat
cittenaṁśena yenaśau
vijñānam pratipadyate

sattvam—consciousness; *ca*—also; *asya*—of the gigantic form; *vinirbhinnam*—being separately manifested; *mahān*—the total energy, *mahat-tattva*; *dhiṣṇyam*—with control; *upāviśat*—entered into; *cittena arṁśena*—along with his part of consciousness; *yena*—by which; *asau*—the living entity; *vijñānam*—specific knowledge; *pratipadyate*—cultivates.

TRANSLATION

Thereafter, when His consciousness separately manifested itself, the total energy, *mahat-tattva*, entered with His conscious part. Thus the living entity is able to conceive specific knowledge.

TEXT 27

शीर्णोऽस्य धौर्धरा पद्मशां खं नामेस्तपद्यत ।
गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥२७॥

*sīrṣno 'sya dyaur dharā padbhyām
kham nābher udapadyata
guṇānām vṛttayo yeṣu
pratiyante surādayaḥ*

sīrṣnah—head; *asya*—of the gigantic form; *dyauḥ*—the heavenly planets; *dharā*—earthly planets; *padbhyām*—on His legs; *kham*—the sky; *nābheḥ*—from the abdomen; *udapadyata*—became manifested; *guṇānām*—of the three modes of nature; *vṛttayah*—reactions; *yeṣu*—in which; *pratiyante*—manifest; *sura-ādayaḥ*—the demigods and others.

TRANSLATION

Thereafter, from the head of the gigantic form, the heavenly planets were manifested, and from His legs the earthly planets and from His abdomen the sky separately manifested themselves. Within them the demigods and others also were manifested in terms of the modes of material nature.

TEXT 28

आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे ।
धरां रजःस्वभावेन पण्यो ये च ताननु ॥२८॥

*ātyantikena sattvena
divām devāḥ prapēdire
dharām rajaḥ sva-bhāvena
paṇayo ye ca tān anu*

ātyantikena—excessive; *sattvena*—by the mode of goodness; *divam*—in the higher planets; *devāḥ*—the demigods; *prapēdire*—have been situated; *dharām*—on the earth; *rajaḥ*—mode of passion; *sva-bhāvena*—by nature; *paṇayah*—the human being; *ye*—all those; *ca*—also; *tān*—their; *anu*—subordinate.

TRANSLATION

The demigods are situated in the heavenly planets qualified by the superexcellent quality of the mode of goodness, whereas the human

beings, because of their nature in the mode of passion, live on the earth in company with their subordinates.

PURPORT

In *Bhagavad-gītā* (14.14-15) it is said that those who are highly developed in the mode of goodness are promoted to the higher, heavenly planetary system, and those who are overpowered by the mode of passion are situated in the middle planetary systems, the earth and similar planets. But those who are surcharged with the mode of ignorance are degraded to the lower planetary systems or to the animal kingdom. The demigods are highly developed in the mode of goodness, and thus they are situated in the heavenly planets. Below human beings are the animals, although some of them mingle with human society; cows, horses, dogs, etc., are habituated to live under the protection of human beings.

The word *ātyantikena* is very significant in this verse. By development of the mode of goodness of material nature one can become situated in the heavenly planets. But by excessive development of the modes of passion and ignorance, the human being indulges in killing the animals who are meant to be protected by mankind. Persons who indulge in unnecessary animal killing have excessively developed in the modes of passion and ignorance and have no hope of advancing to the mode of goodness; they are destined to be degraded to lower statuses of life. The planetary systems are calculated as upper and lower in terms of the classes of living entities who live there.

TEXT 29

तार्तीयेन स्वभावेन भगवन्नाभिमाश्रिताः ।
उभयोरन्तरं व्योम ये रुद्रपार्षदां गणाः ॥२९॥

*tārtīyena sva-bhāvena
bhagavan nābhim āśritāḥ
ubhayor antaram vyoma
ye rudra-pārṣadām gaṇāḥ*

tārtīyena—by excessive development of the third mode of material nature, the mode of ignorance; *sva-bhāvena*—by such nature; *bhagavan-nābhim*—the abdominal navel of the gigantic form of the Personality of Godhead; *āśritāḥ*—those who are so situated; *ubhayoḥ*—between the two; *antaram*—in between; *vyoma*—the sky; *ye*—all of them; *rudra-pārṣadām*—associates of Rudra; *gaṇāḥ*—population.

TRANSLATION

Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets.

PURPORT

This middle portion of the sky is called Bhuvarloka, as confirmed by both Śrīla Viśvanātha Cakravartī and Śrīla Jīva Gosvāmī. In *Bhagavad-gītā* it is stated that those who develop in the mode of passion are situated in the middle region. Those who are situated in the mode of goodness are promoted to the regions of the demigods, those who are situated in the mode of passion are placed in human society, and those who are situated in the mode of ignorance are placed in the society of animals or ghosts. There are no contradictions in this conclusion. Numerous living entities are distributed all over the universe in different planets and are so situated in terms of their own qualities in the modes of material nature.

TEXT 30

मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरुद्वह ।
यस्तुमुखत्वाद्वर्णानां मुख्योऽभूद्वाहणो गुरुः॥३०॥

*mukhato 'vartata brahma
puruṣasya kuru-dvaha
yas tūn-mukhatvād varṇānām
mukhyo 'bhūd brāhmaṇo guruḥ*

mukhataḥ—from the mouth; *avartata*—generated; *brahma*—the Vedic wisdom; *puruṣasya*—of the *virāṭa-puruṣa*, the gigantic form; *kuru-udvaha*—O chief of the Kuru dynasty; *yāḥ*—who are; *tu*—due to; *unmukhatvāt*—inclined to; *varṇānām*—of the orders of society; *mukhyāḥ*—the chief; *abhūt*—so became; *brāhmaṇāḥ*—called the *brāhmaṇas*; *guruḥ*—the recognized teacher or spiritual master.

TRANSLATION

O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the *virāṭa*, the gigantic form. Those who are inclined to this Vedic knowledge are called *brāhmaṇas*, and they are the natural teachers and spiritual masters of all the orders of society.

PURPORT

As confirmed in *Bhagavad-gītā* (Bg. 4.13), the four orders of human society developed with the order of the body of the gigantic form. The bodily divisions are the mouth, arms, waist and legs. Those who are situated on the mouth are called *brāhmaṇas*, those who are situated on the arms are called *kṣatriyas*, those who are situated on the waist are called *vaiśyas*, and those who are situated on the legs are called *sūdras*. Everyone is situated in the body of the Supreme in His gigantic *viśva-rūpa* form. In terms of the four orders, therefore, no caste is to be considered degraded because of being situated on a particular part of the body. In our own bodies we do not show any actual difference in our treatment towards the hands or legs. Each and every part of the body is important, although the mouth is the most important of the bodily parts. If other parts are cut off from the body, a man can continue his life, but if the mouth is cut off, one cannot live. Therefore, this most important part of the body of the Lord is called the sitting place of the *brāhmaṇas*, who are inclined to the Vedic wisdom. One who is not inclined to the Vedic wisdom but to mundane affairs cannot be called a *brāhmaṇa*, even if he is born of a *brāhmaṇa* family or father. To have a *brāhmaṇa* father does not qualify one as a *brāhmaṇa*. The main qualification of a *brāhmaṇa* is to be inclined to the Vedic wisdom. The *Vedas* are situated on the mouth of the Lord, and therefore anyone who is inclined to the Vedic wisdom is certainly situated on the mouth of the Lord, and he is a *brāhmaṇa*. This inclination towards Vedic wisdom is also not restricted to any particular caste or community. Anyone from any family and from any part of the world may become inclined to the Vedic wisdom, and that will qualify him as a real *brāhmaṇa*.

A real *brāhmaṇa* is the natural teacher or spiritual master. Unless one has Vedic knowledge, one cannot become a spiritual master. The perfect knowledge of the *Vedas* is to know the Lord, the Personality of Godhead, and that is the end of Vedic knowledge, or *Vedānta*. One who is situated in the impersonal Brahman and has no information of the Supreme Personality of Godhead may become a *brāhmaṇa*, but he cannot become a spiritual master. It is said: *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradāḥ, avaiṣṇava guru asat sat sva-paco vaiṣṇava guruḥ*. An impersonalist can become a qualified *brāhmaṇa*, but he cannot become a spiritual master unless and until he is promoted to the stage of a Vaiṣṇava, or a devotee of the Personality of Godhead. Lord Caitanya, the great authority of Vedic wisdom in the modern age, stated:

*kibāvipra-kiba-nyāśi śūdra kene naya
yei kṛṣṇa tattvavitta sei guru haya.*

A person may be a *brāhmaṇa* or a *śūdra* or a *sannyāsi*, but if he happens to be well versed in the science of Kṛṣṇa, then he is fit to become a spiritual master. The qualification, then, of a spiritual master is not to be a qualified *brāhmaṇa*, but to be well versed in the science of Kṛṣṇa.

One who is conversant with Vedic wisdom is a *brāhmaṇa*. And only a *brāhmaṇa* who is a pure Vaiṣṇava and knows all the intricacies of the science of Kṛṣṇa can become a spiritual master.

TEXT 31

**बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः ।
यो जातव्यायते वर्णान् पौरुषः कण्टकस्तात् ॥३१॥**

*bāhubhyo 'vartata kṣatram
kṣatriyas tad anuvrataḥ
yo jātaḥ trāyate varṇān
pauruṣaḥ kaṇṭaka-kṣatāt*

bāhubhyoḥ—from the arms; *avartata*—generated; *kṣatram*—the power of protection; *kṣatriyāḥ*—in relation to the power of protection; *tat*—that; *anuvrataḥ*—followers; *yāḥ*—one who; *jātaḥ*—so becomes; *trāyate*—delivers; *varṇān*—the other occupations; *pauruṣaḥ*—representative of the Personality of Godhead; *kaṇṭaka*—disturbing elements like thieves and debauchees; *kṣatāt*—mischief.

TRANSLATION

Thereafter the power of protection was generated from the arms of the gigantic virāṭa form, and in relation to such power the *kṣatriyas* also came into existence by following the *kṣatriya* principle of protecting society from the disturbance of thieves and miscreants.

PURPORT

As the *brāhmaṇas* are recognized by their particular qualification of inclination towards the transcendental knowledge of Vedic wisdom, so also the *kṣatriyas* are recognized by the power to protect society from the disturbing elements of thieves and miscreants. The word *anuvrataḥ* is significant. A person who follows the *kṣatriya* principles by protecting society from thieves and miscreants is called a *kṣatriya*, not the one who is

simply born a *kṣatriya*. The conception of the caste system is always based on quality and not on the qualification of birth. Birth is an extraneous consideration; it is not the main feature of the orders and divisions. In *Bhagavad-gītā* the qualifications of the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* are specifically mentioned, and it is understood that all such qualifications are needed before one can be designated as belonging to a particular group (Bg. 18.41).

Lord Viṣṇu is always mentioned as the *puruṣa* in all Vedic scriptures. Sometimes the living entities are also mentioned as *puruṣas*, although they are essentially *puruṣa-śakti* (*parā-śakti* or *parā-prakṛti*), the superior energy of the *puruṣa*. Illusioned by the external potency of the *puruṣa* (the Lord), the living entities falsely think of themselves as the *puruṣa* although they actually have no qualifications. The Lord has the power to protect. Of the three deities Brahmā, Viṣṇu and Maheśvara, the first has the power to create, the second has the power to protect, and the third has the power to destroy. The word *puruṣa* is significant in this verse because the *kṣatriyas* are expected to represent the *puruṣa* Lord in giving protection to the *prajās*, or all those who are born in the land and water. Protection is therefore meant for both man and the animals. In modern society the *prajās* are not protected from the hands of thieves and miscreants. The modern democratic state, which has no *kṣatriyas*, is a government of the *vaiśyas* and *śūdras*, and not of *brāhmaṇas* and *kṣatriyas* as formerly. Mahārāja Yudhiṣṭhīra and his grandson Mahārāja Parīkṣit were typical *kṣatriya* kings, for they gave protection to all men and animals. When the personification of Kali attempted to kill a cow, Mahārāja Parīkṣit at once prepared himself to kill the miscreant, and the personification of Kali was banished from his kingdom. That is the sign of *puruṣa*, or the representative of Lord Viṣṇu. According to Vedic civilization, a qualified *kṣatriya* monarch is given the respect of the Lord because he represents the Lord by giving protection to the *prajās*. Modern elected presidents cannot even give protection from theft cases, and therefore one has to take protection from an insurance company. The problems of modern human society are due to the lack of qualified *brāhmaṇas* and *kṣatriyas* and the over-influence of the *vaiśyas* and *śūdras* by so-called general franchise.

TEXT 32

**विशोऽवर्तन्त तस्मोर्वर्त्तेकवृत्तिकरीरिषोः ।
वैश्यस्तदुद्वनो वात्मा नृणां यः समवर्तयत् ॥३२॥**

viśo 'vartanta tasyorvor
loka-vṛttikarī vibhoḥ
vaiśyas tad-udbhavo vārtām
nṛṇām yaḥ samavartayat

viśaḥ—means of living by production and distribution; avaranta—generated; tasya—His (the gigantic form's); ūrvoh—from the thighs; loka-vṛttikarī—means of livelihood; vibhoḥ—of the Lord; vaiśyaḥ—the mercantile community; tat—their; udbhavaḥ—orientation; vārtām—means of living; nṛṇām—of all men; yaḥ—one who; samavartayat—executed.

TRANSLATION

The means of livelihood of all persons, namely production of grains and their distribution to the prajās, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaiśyas.

PURPORT

Human society's means of living is clearly mentioned here as viśa, or agriculture and the business of distributing agricultural products, which involves transport, banking, etc. Industry is an artificial means of livelihood, and large-scale industry especially is the source of all the problems of society. In *Bhagavad-gītā* also the duties of the vaiśyas, who are engaged in viśa, are stated as cow protection, agriculture and business. We have already discussed that the human being can safely depend on the cow and agricultural land for his livelihood.

The exchange of produce by banking and transportation is a branch of this type of living. The vaiśyas are divided into many subsections: some of them are called *khetry*, or landowners, some are called *kṛṣana*, or land tillers, some of them are called *tilvanika*, or grain raisers, some are called *gandhavanika*, or merchants in spices, and some are called *suvarṇavanika*, or merchants in gold and banking. The brāhmaṇas are the teachers and spiritual masters, the *kṣatriyas* protect the citizens from the hands of thieves and miscreants, and the vaiśyas are in charge of production and distribution. The sūdras, the unintelligent class of men who cannot act independently in any of the above mentioned activities, are meant for serving the three higher classes for their livelihood.

Formerly, the brāhmaṇas were given all the necessities of life by the *kṣatriyas* and vaiśyas because they had no time to spend making a living. The *kṣatriyas* would collect taxes from the vaiśyas and sūdras, but the

brāhmaṇas were exempt from paying income tax or land revenue. That system of human society was so nice that there were no political, social and economic upheavals. The different castes or *varṇa* classifications are therefore essential for maintaining a peaceful human society.

TEXT 33

पद्मयां भगवतो जङ्गे शुश्रूषा धर्मसिद्धये ।
तस्यां जातः पुराशूद्रो यद्वृत्त्या तुष्यते हरिः ॥२३॥

padbhyaṁ bhagavato jajñe
śuśrūṣā dharma-siddhaye
tasyāṁ jātah purā śūdra
yat-vṛttyā tuṣyate hariḥ

padbhyaṁ—from the legs; bhagavataḥ—of the Personality of Godhead; jajñe—became manifested; śuśrūṣā—service; dharma—occupational duty; siddhaye—for the matter of; tasyām—in that; jātah—being generated; purā—formerly; śūdraḥ—the servitors; yat-vṛttyā—the occupation by which; tuṣyate—becomes satisfied; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

Thereafter service manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the sūdras, who satisfy the Lord by service.

PURPORT

Service is the real constitutional occupation of all living entities. The living entities are meant to render service to the Lord, and they can attain religious perfection by this service attitude. One cannot attain religious perfection simply by speculating to attain theoretical knowledge. The jñānī division of spiritualists go on speculating only to distinguish the soul from matter, but they have no information of the activities of the soul after being liberated by knowledge. It is said that persons who only mentally speculate to know things as they are and who do not engage in the transcendental loving service of the Lord are simply wasting their time.

It is clearly said here that the principle of service was generated from the legs of the Lord for the sake of perfecting the religious process, but this transcendental service is different from the idea of service in the material world. In the material world, no one wants to be a servant; everyone wants to become the master because false mastership is the basic

disease of the conditioned soul. The conditioned soul in the material world wants to lord it over others. Illusioned by the external energy of the Lord, he is forced to become a servant of the material world. That is the real position of the conditioned soul. The last snare of the illusory external energy is the conception of becoming one with the Lord, and due to this conception the illusioned soul remains in the bondage of material energy, falsely thinking himself a liberated soul and "as good as Nārāyaṇa."

It is actually better to be a *sūdra* than to be a *brāhmaṇa* and not develop the service attitude because that attitude alone satisfies the Lord. Every living being—even if he be a *brāhmaṇa* by qualification—must take to the transcendental service of the Lord. Both *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* support that this service attitude is the perfection of the living entity. A *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra* can perfect his occupational duties only by rendering service unto the Lord. A *brāhmaṇa* is supposed to know this fact due to his perfection in Vedic wisdom. The other sections are supposed to follow the direction of the *brāhmaṇa*-Vaiṣṇava (one who is a *brāhmaṇa* by qualification and a Vaiṣṇava by action). That will make the entire society perfect in regard to the order of its social construction. A disordered society cannot satisfy either the members of the society or the Lord. Even if one is not a perfect *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra* but takes to the service of the Lord, not caring for the perfection of his social position, he becomes a perfect human being simply by developing the attitude of service to the Supreme Lord.

TEXT 34

एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम् ।
अद्याऽत्मविशुद्धयर्थं यजाताः सह वृत्तिभिः॥३४॥

ete varṇāḥ sva-dharmeṇa
yajanti sva-gurum harim
śraddhayā "tma-viśuddhyar�am
yaj jātāḥ saha vṛttibhiḥ

ete—all these; *varṇāḥ*—orders of society; *sva-dharmeṇa*—by one's own occupational duties; *yajanti*—worship; *sva-gurum*—with the spiritual master; *harim*—the Supreme Personality of Godhead; *śraddhayā*—with faith and devotion; *ātma*—self; *viśuddhyar�am*—for purifying; *yat*—from whom; *jātāḥ*—born; *saha*—along with; *vṛttibhiḥ*—occupational duty.

TRANSLATION

All these different social divisions are born, with their occupational duties and living conditions, from the Supreme Personality of Godhead. Thus for unconditional life and self-realization one has to worship the Supreme Lord under the direction of the spiritual master.

PURPORT

Since they are born from different parts of the body of the Supreme Lord in His gigantic form, all living entities in all parts of the entire universe are supposed to be eternal servitors of the supreme body. Every part of our own body, such as the mouth, hands, thighs and legs, is meant to render service to the whole. That is their constitutional position. In subhuman life the living entities are not conscious of this constitutional position, but in the human form of life they are supposed to know this through the system of the *varṇas*, the social orders. As above mentioned, the *brāhmaṇa* is the spiritual master of all the orders of society, and thus brahminical culture, culminating in the transcendental service of the Lord, is the basic principle for purifying the soul.

In conditioned life the soul is under the impression that he can become the Lord of the universe, and the last point of this misconception is to think oneself the Supreme. The foolish conditioned soul does not take into account that the Supreme cannot be conditioned by *māyā*, or illusion. If the Supreme were to become conditioned by illusion, where would be His supremacy? In that case, *māyā* or illusion would be the Supreme. Therefore, because the living entities are conditioned, they cannot be supreme. The actual position of the conditioned soul is explained in this verse: all the conditioned souls are impure due to contact with the material energy in three modes of nature. Therefore it is necessary that they purify themselves under the guidance of the bona fide spiritual master, who is not only a *brāhmaṇa* by qualification but who must also be a Vaiṣṇava. The only self-purifying process mentioned herein is to worship the Lord under the recognized method—under the guidance of the bona fide spiritual master. That is the natural way of purification, and no other method is recommended as bona fide. The other methods of purification may be helpful to come to this stage of life, but ultimately one has to come to this last point before he attains actual perfection. *Bhagavad-gītā* confirms this truth as follows:

bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

(Bg. 7.19)

TEXT 35

एतक्षर्त्तर्गवतो दैवकर्मात्मरूपिणः ।
कः श्रद्धादुपाकर्तुं योगमायाबलोदयम् ॥३५॥

etat kṣattar bhagavato
daiva-karmātma-rūpiṇaḥ
kaḥ śraddadhyāt upākartum
yoga-māyā-balodayam

etat—this; kṣattah—O Vidura; bhagavataḥ—of the Supreme Personality of Godhead; daiva-karma-ātma-rūpiṇaḥ—of the gigantic form of transcendental work, time and nature; kaḥ—who else; śraddadhyāt—can aspire; upākartum—measure in totality; yoga-māyā—internal potency; balodayam—manifested by the strength of.

TRANSLATION

O Vidura, who can estimate or measure the transcendental time, work and potency of the gigantic form manifested by the internal potency of the Supreme Personality of Godhead?

PURPORT

The froggish philosophers may go on with their mental speculations on the subject matter of the *virāṭa*, the gigantic form exhibited by the *yoga-māyā* internal potency of the Supreme Personality of Godhead, but factually no one can measure such a vast exhibition. In *Bhagavad-gītā*, Arjuna, the recognized devotee of the Lord, says:

aneka-bāhūdara-vaktra-netraṁ
paśyāmi tvāṁ sarvato 'nanta-rūpam
nāntam na madhyam na punas tavādīm
paśyāmi viśveśvara viśva-rūpa

“O my Lord, O gigantic *viśva-rūpa* form, O master of the universe, I see innumerable hands, bodies, mouths, eyes, etc., in all directions, and they are all unlimited. I cannot find the end of this manifestation, nor do I see the middle, nor the beginning.” (Bg. 11.16)

Bhagavad-gītā was specifically spoken to Arjuna, and the *viśva-rūpa* was exhibited before him at his request. He was awarded the specific eyes to

see this *viśva-rūpa*, yet although he was able to see the Lord's innumerable hands and mouths, he was unable to see Him completely. Since Arjuna was unable to estimate the length and breadth of the potency of the Lord, who else would be able to do so? One may only indulge in miscalculation like the frog philosopher. The frog philosopher wanted to estimate the length and breadth of the Pacific Ocean by his experience of a well three cubic feet large, and thus he began to puff himself up to become as big as the Pacific Ocean, but at last he burst and died by this process. This story is applicable to the mental philosophers who, under the illusion of the Lord's external energy, indulge in estimating the length and breadth of the Supreme Lord. The best path is to become a cool-headed, submissive devotee of the Lord, try to hear about the Lord from the bona fide spiritual master, and thus serve the Lord in transcendental loving service, as suggested in the previous verse.

TEXT 36

तथापि कीर्तयाम्यङ्गं यथामति यथाशृतम् ।
कीर्तिं हरेः स्वां सत्कर्तुं गिरमन्यामिधासतीम् ॥३६॥

tathāpi kīrtayāmy aṅga
yathā-mati yathā-śrutam
kīrtim hareḥ svām satkartum
giram anyābhidhāsatīm

tathā—therefore; *api*—although it is so; *kīrtayāmi*—I do describe; *aṅga*—O Vidura; *yathā*—as much as; *mati*—intelligence; *yathā*—as much as; *śrutam*—heard; *kīrtim*—glories; *hareḥ*—of the Lord; *svām*—own; *satkartum*—just purify; *giram*—speeches; *anyābhidhā*—otherwise; *asatīm*—unchaste.

TRANSLATION

In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate, I am now describing, in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.

PURPORT

The purification of the conditioned soul necessitates purification of his consciousness. By the presence of consciousness, the presence of the transcendental soul is verified, and as soon as consciousness leaves the body, the material body is not active. Consciousness is perceived, therefore,

by activities. The theory put forward by empiric philosophers that consciousness can remain in an inactive state is the proof of their poor fund of knowledge. One should not become unchaste by stopping the activities of pure consciousness. If the activities of pure consciousness are stopped, certainly the conscious living force will be otherwise engaged because unless engaged the consciousness has no standing. Consciousness cannot be silent, even for a moment. When the body does not act, the consciousness acts in the form of dreams. Unconsciousness is artificial; by induced extraneous help, it remains for a limited period, but when the intoxication of the drug is finished or when one is awake, the consciousness again acts earnestly.

Maitreya's statement is that in order to avoid unchaste conscious activities, he was trying to describe the unlimited glories of the Lord, although he had no capacity to describe them perfectly. This glorification of the Lord is not a product of research, but the result of hearing submissively from the authority of the spiritual master. It is also not possible to repeat all that one has heard from his spiritual master, but one can narrate as far as possible by one's honest endeavor. It does not matter whether the Lord's glories are fully explained or not. One must attempt to engage one's bodily, mental and verbal activities in the transcendental glorification of the Lord, otherwise such activities will remain unchaste and impure. The existence of the conditioned soul can be purified only by the method of engaging mind and speech in the service of the Lord. The *tridaṇḍi-sannyāsī* of the Vaiṣṇava school accepts three rods, representing the vow to engage in the service of the Lord with body, mind and speech, whereas the *ekadaṇḍi-sannyāsī* takes the vow to become one with the Supreme. Since the Lord is the Absolute, there is no distinction between Him and His glories. The glories of the Lord as chanted by the Vaiṣṇava-sannyāsī are as substantial as the Lord Himself, and thus while glorifying the Lord the devotee becomes one with Him in transcendental interest, although he remains eternally a transcendental servitor. This simultaneously one and different position of the devotee makes him eternally purified, and thus his life becomes a complete success.

TEXT 37

एकान्तलाभं वचसो नु पुंसां
सुशोकमौलेर्गुणवादमाहुः ।
श्रुतेभ विद्वद्विरुपाकृतायां
कथसुधायाम्प्रपसन्न्योगम् ॥३७॥

ekānta-lābhāṁ vacaso nu pumśāṁ
suśloka-mauler guṇa-vādām āhuḥ
śruteś ca vidvadbhir upākṛtāyām
kathā-sudhāyām upasamprayogam

ekānta—the one which has no comparison; *lābhām*—gain; *vacasāḥ*—by discussions; *nu pumśāṁ*—after the Supreme Person; *suśloka*—pious; *mauleḥ*—activities; *guṇa-vādām*—glorification; *āhuḥ*—it is so said; *śruteḥ*—of the ear; *ca*—also; *vidvadbhiḥ*—by the learned; *upākṛtāyām*—being so edited; *kathā-sudhāyām*—in the nectar of such a transcendental message; *upasamprayogam*—serves the real purpose, being nearer to.

TRANSLATION

The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the pious actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near to them.

PURPORT

The impersonalists are very much afraid of hearing the activities of the Lord because they think that the happiness derived from the transcendental situation of Brahman is the ultimate goal of life; they think that anyone's activity, even that of the Personality of Godhead, is mundane. But the idea of happiness indicated in this verse is different because it relates to the activities of the Supreme Personality, who has transcendental qualities. The word *guṇa-vāda* is significant because the qualities of the Lord and His activities and pastimes are the subject matter for the discussions of devotees. A ṛṣi like Maitreya is certainly not interested in discussing anything pertaining to mundane qualities, yet he says that the highest perfectional stage of transcendental realization is to discuss the Lord's activities. Śrīla Jīva Gosvāmī, therefore, concludes that topics regarding the transcendental activities of the Lord are far beyond the transcendental realization of *kaivalya* happiness. These transcendental activities of the Lord are so arranged in writing by the great sages that simply by hearing of those narrations one becomes perfectly self-realized, and the proper use of the ear and the tongue is also achieved. Śrīmad-Bhāgavatam is one of such great literatures, and the highest perfectional state of life is attained simply by hearing and reciting its contents.

TEXT 38

अत्मनोऽवसितो वत्स महिमा कविनाऽऽदिना ।
संवत्सरसहस्रान्ते धिया योगविपक्कया ॥३८॥

ātmano' vasito vatsa
mahimā kavinā "dinā
saṁvatsara-sahasrānte
dhīyā yoga-vipakkayā

ātmanah—of the Supreme Soul; avasitaḥ—known; vatsa—O my dear sons; mahimā—glories; kavinā—by the poet Brahmā; ādinā—original; saṁvatsara—celestial year; sahasra-ante—at the end of one thousand; dhīyā—by intelligence; yoga-vipakkayā—by matured meditation.

TRANSLATION

The original poet, Brahmā, after mature meditation for one thousand celestial years, could know only that the glories of the Supreme Soul are inconceivable.

PURPORT

There are some froggish philosophers who want to know the Supreme Soul by means of philosophy and mental speculation. And when the devotees, who are, to some extent, in knowledge of the Supreme Lord, admit that the glories of the Lord are inestimable or inconceivable, the froggish philosophers adversely criticize them. These philosophers, like the frog in the well who tried to estimate the measurement of the Pacific Ocean, like to take trouble over fruitless mental speculation instead of taking instructions from devotees like the original poet, namely, Brahmā. Lord Brahmā underwent a severe type of meditation for one thousand celestial years, yet he said that the glories of the Lord are inconceivable. Therefore what can the froggish philosophers hope to gain from their mental speculations?

It is said in the *Brahma-saṁhitā* that the mental speculator may fly through the sky of speculation with the velocity of the mind or the wind for thousands of millions of years, and still he will find it inconceivable. The devotees, however, do not waste time in such vain searching after knowledge of the Supreme, but they submissively hear the glories of the Lord from bona fide devotees. Thus they transcendently enjoy the process of hearing and chanting. The Lord approves of the devotional activities of the devotees or *mahātmās*, and He says:

mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādīm avyayam
satatam kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ
na ma syantaś ca māṁ bhaktyā nitya-yuktā upāsate. (Bg. 9.13-14)

The pure devotees of the Lord take shelter of the *parā-prakṛti*, the internal potency of the Lord called Lakṣmīdevī, Sītādevī, Śrīmatī Rādhārāṇī or Śrīmatī Rukmīṇīdevī, and thus they become actual *mahātmās* or great souls. *Mahātmās* are not fond of indulging in mental speculations, but they actually take to the devotional service of the Lord, without the slightest deviation. Devotional service is manifested by the primary process of hearing and chanting about the activities of the Lord. This transcendental method practiced by the *mahātmās* gives them sufficient knowledge of the Lord because if the Lord can at all be known to some extent, it is only through the means of devotional service and no other way. One may go on speculating and waste the valuable time of his human life, but that will not help anyone to enter into the precincts of the Lord. The *mahātmās*, however, are not concerned with knowing the Lord by mental speculation because they enjoy hearing about His glorious activities in His transcendental dealings with His devotees or with the demons. The devotees take pleasure in both and are happy in this life and the life after.

TEXT 39

अतो भगवतो माया मायिनामपि मोहिनी ।
यत्ख्यं चात्मवर्त्मात्मा न वेद क्षितिपरे ॥३९॥

ato bhagavato māyā
māyinām api mohinī
yat svayam cātma-vartmātmā
na veda kim-utāpare

ataḥ—therefore; bhagavataḥ—godly; māyā—potencies; māyinām—of the jugglers; api—even; mohinī—enchanting; yat—that which; svayam—personally; ca—also; ātma-vartma—self-sufficient; ātmā—self; na—does not; veda—know; kim—what; uta—to speak of; apare—others.

TRANSLATION

The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potential power is unknown even to the self-sufficient Lord, so it is certainly unknown to others.

PURPORT

The froggish philosophers and mundane wranglers in science and mathematical calculation may not believe in the inconceivable potency of the Supreme Personality of Godhead, but they are sometimes puzzled by the wonderful jugglery of man and nature. Such jugglers and magicians of the mundane world are actually puzzled by the jugglery of the Lord in His transcendental activities, but they try to adjust their bewilderment by saying that it is all mythology. There is, however, nothing impossible or mythological in the Supreme Omnipotent Person. The most wonderful puzzle for the mundane wranglers is that while they remain calculating the length and breadth of the unlimited potency of the Supreme Person, His faithful devotees are set free from the bondage of material engagement simply by appreciating the wonderful jugglery of the Supreme in the practical field. The devotees of the Lord see the wonderful dexterity in everything with which they come in contact in all circumstances of eating, sleeping, working, etc. A small banyan fruit contains thousands of small seeds, and each seed holds the potency of another tree, which again holds the potency of many millions of such fruits as causes and effects. So the trees and seeds engage the devotees in meditation about the activities of the Lord, while the mundane wranglers waste time in dry speculation and mental concoction, which are fruitless both in this life and the next. In spite of their pride in speculation, they can never appreciate the simple potential activities of the banyan tree. Such speculators are poor souls destined to remain in matter perpetually.

TEXT 40

यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह ।
अहं चान्य इमे देवास्तस्मै भगवते नमः ॥४०॥

yato 'prāpya nyavartanta
vācas ca manasā saha
aham cānya ime devās
tasmai bhagavate namah

yataḥ—from whom; *aprāpya*—being unable to measure; *nyavartanta*—cease to try; *vācaḥ*—words; *ca*—also; *manasā*—with the mind; *saha*—with; *aham ca*—also the ego; *anye*—other; *ime*—all these; *devāḥ*—demigods; *tasmai*—unto Him; *bhagavate*—unto the Personality of Godhead; *namah*—offer obeisances.

TRANSLATION

Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.

PURPORT

The froggish calculator may raise the objection that if the Absolute is unknowable even by the controlling deities of speech, mind and ego, namely the *Vedas*, Brahmā, Rudra and all the demigods headed by Bṛhaspati, then why should the devotees be so interested in this unknown object? The answer is that the transcendental ecstasy enjoyed by the devotees in delineating the pastimes of the Lord is certainly unknown to nondevotees and mental speculators. Unless one relishes transcendental joy, naturally one will come back from his speculations and concocted conclusions because he will see them as neither factual nor enjoyable. The devotees can at least know that the Absolute Truth is the Supreme Personality of Godhead Viṣṇu, as the Vedic hymns confirm: *tad viṣṇoḥ paramāṁ padāṁ sadā paśyanti sūrayaḥ*. *Bhagavad-gītā* (Bg. 15.15) also confirms this fact: *vedaiś ca sarvair aham eva vedyah*. By culture of Vedic knowledge one must know Lord Kṛṣṇa and should not falsely speculate on the word *aham* or "I." The only method for understanding the Supreme Truth is devotional service, as stated in *Bhagavad-gītā* (18.55): *bhaktyā māṁ abhijānāti yāvān yaś cāsmi tattvataḥ*. Only by devotional service can one know that the ultimate truth is the Personality of Godhead and that Brahman and Paramātmā are only His partial features. This is confirmed in this verse by the great sage Maitreya. With devotion he offers his sincere surrender, *namah*, to the Supreme Personality of Godhead, *bhagavate*. One has to follow in the footsteps of great sages and devotees like Maitreya and Vidura, Mahārāja Parīkṣit and Śukadeva Gosvāmī, and engage in the transcendental devotional service of the Lord if he would know His ultimate feature, which is above Brahman and Paramātmā.

Thus end the *Bhaktivedanta Purports* of the Third Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Creation of the Universal Form."

CHAPTER SEVEN

Further Inquiries by Vidura

TEXT 1

श्रीशुक उवाच
एवं ब्रुवाणं मैत्रेयं द्वैपायनसुतो बुधः ।
प्रीणयन्निव भारत्या विदुरः प्रत्यभाषत ॥ १ ॥

*śrī śuka uvāca
evam bruvāṇam maitreyam
dvaipāyana-suto budhaḥ
priṇayan iva bhāratyā
vidurah prat�abhaṣata*

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *bruvāṇam*—speaking; *maitreyam*—unto the sage Maitreya; *dvaipāyana-sutaḥ*—the son of Dvaipāyana; *budhaḥ*—learned; *priṇayan*—in a pleasing manner; *iva*—as it was; *bhāratyā*—in the manner of a request; *vidurah*—Vidura; *prati-*counter; *abhaṣata*—expressed.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, while Maitreya, the great sage, was thus speaking, Vidura, the learned son of Dvaipāyana Vyāsa, expressed a request in a pleasing manner by asking this question.

TEXT 2

विदुर उवाच
ब्रह्मन् कथं भगवतश्चिन्मात्रसाविकारिणः ।
लीलयाचापि युज्येरनिर्गुणस्य गुणाः क्रियाः ॥ २ ॥

vidura uvāca
brahman katham bhagavatas
cinmātrasyāvikāriṇah
līlāyā cāpi yuṣyeran
nirguṇasya guṇāḥ kriyāḥ

śrī viduraḥ uvāca—Śrī Vidura said; *brahman*—O *brāhmaṇa*; *katham*—how; *bhagavataḥ*—of the Personality of Godhead; *cit-mātrasya*—of the complete spiritual whole; *avikāriṇah*—of the unchangeable; *līlāyā*—by His pastime; *cā*—either; *api*—even though it is so; *yuṣyerat*—takes place; *nirguṇasya*—without the modes of nature; *guṇāḥ*—modes of nature; *kriyāḥ*—activities.

TRANSLATION

Śrī Vidura said: O great *brāhmaṇa*, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?

PURPORT

As described in the previous chapter, the difference between the Super-soul, the Supreme Lord, and the living entities is that the activities of the Lord in creating the cosmic manifestation are performed by the Lord through the agency of His multifarious energies, but this manifestation is bewildering to the living entities. The Lord is, therefore, the master of the energies, whereas the living entities are subjugated by them. By asking various questions about transcendental activities, Vidura is clearing the misconception that when the Lord either descends on the earth in His incarnation or appears Himself with all His potencies, He too is subjected to the influence of *māyā*, just like an ordinary living entity. This is generally the calculation of less intelligent philosophers who consider the position of the Lord and that of the living entities to be on the same level. Vidura is hearing the great sage Maitreya refute these arguments. The Lord is described in this verse as *cīnmātra*, or completely spiritual. The Personality of Godhead has unlimited potencies to create and manifest many wonderful things, both temporary and permanent. Because this material world is the creation of His external energy, it thus appears to be temporary; it is manifested at certain intervals, maintained for some time, and again dissolved and conserved in His own energy. As described in *Bhagavad-*

gītā, *bhūtvā bhūtvā pralīyate* (Bg. 8.19). But the creation of His internal potency, the spiritual world, is not a temporary manifestation like the material world, but is eternal and full of transcendental knowledge, opulence, energy, strength, beauties and glories. Such manifestations of the Lord's potencies are eternal and are therefore called *nirguṇa*, or free from all tinges of the modes of material nature, even up to the mode of material goodness. The spiritual world is transcendental even to material goodness and thus is unchangeable. Since the Supreme Lord of such eternal and unchangeable qualities is never subjugated by anything like material influence, how can His activities and form be conceived to be under the influence of illusory *māyā*, as is the case with the living entities?

A juggler or magician displays many wonders with his acts and arts. He can become a cow by his magical tactics, and yet he is not that cow; but at the same time, the cow displayed by the magician is not different from him. Similarly, the material potency is not different from the Lord because it is an emanation from Him, but at the same time, that potential manifestation is not the Supreme Lord. The Lord's transcendental knowledge and potency always remain the same; they do not change, even when displayed in the material world. As stated in *Bhagavad-gītā*, the Lord descends on the earth by His own internal potency, and therefore there is no question of His becoming materially contaminated, changed or otherwise affected by the modes of material nature. The Lord is *saguṇa* by His own internal potency, but at the same time He is *nirguṇa*, since He is not in touch with the material energy. The restrictions of the prison house are applicable to prisoners who are condemned by the king's law, but the king is never affected by such implications, although he may visit the prison house out of his good will. In the *Viṣṇu Purāṇa* the six opulences of the Lord are stated to be nondifferent from Him. The opulences of transcendental knowledge, strength, opulence, potency, beauty and renunciation are all identical with the Personality of Godhead. When He personally displays such opulences in the material world, they have no connection with the modes of material nature. The very word *cīnmātratvam* is the guarantee that the Lord's activities are always transcendental, even when displayed in the material world. His activities are as good as the Supreme Personality Himself, otherwise liberated devotees like Śukadeva Gosvāmī would not have been attracted by them. Vidura inquired how the Lord's activities can be in the modes of material nature, as is sometimes miscalculated by persons with a poor fund of knowledge. The ineptitude of the material qualities is due to the difference between the material body and the spirit soul. The conditioned soul's activities are displayed through the medium

of the modes of material nature and are therefore perverted in appearance. However, the Lord's body and the Lord Himself are one and the same, and when the Lord's activities are displayed, they are certainly nondifferent from the Lord in all respects. The conclusion is that persons who consider the Lord's activities material are certainly mistaken.

TEXT 3

क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः ।
खतस्त्वस्य च कथं निवृत्तस्य सदान्यतः ॥ ३ ॥

*kṛīḍāyām udyamo 'rbhasya
kāmaś cikrīḍiṣānyataḥ
svatas-tṛptasya ca kathām
nivṛttasya sadānyataḥ*

kṛīḍāyām—in the matter of playing; *udyamah*—enthusiasm; *arbhasya*—of the boys; *kāmaḥ*—desire; *cikrīḍiṣā*—willingness to play; *anyataḥ*—with other boys; *svataḥ-tṛptasya*—for one who is self-satisfied; *ca*—also; *kathām*—what for; *nivṛttasya*—one who is detached; *sadā*—for all time; *anyataḥ*—otherwise.

TRANSLATION

Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything.

PURPORT

Since the Supreme Personality of Godhead is one without a second, there is no possibility that anything besides Himself can exist. He expands Himself by His energies in multiforms of self-expansions and separated expansions as well, just as fire expands itself by heat and light. Since there is no other existence besides the Lord Himself, the Lord's association with anything manifests His association with Himself. In *Bhagavad-gītā* (9.4) the Lord says:

*mayā tatam idam sarvam jagadavyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāham teṣv avasthitāḥ*

“The complete manifestation of the cosmic situation is an expansion of the Lord Himself in His impersonal feature. All things are situated in Him

Text 5]

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only, yet He is not in them.” That is the opulence of the Lord's attachment and detachment. He is attached to everything, yet He is detached from all.

TEXT 4

अस्त्राक्षीद्भगवान् विश्वं गुणमत्याऽत्ममायया ।
तया संस्थापयत्येतद्द्रूयः प्रत्यपिधायति ॥ ४ ॥

*asrākṣīd bhagavān viśvam
guṇa-mayyā "tma-māyayā
tayā samsthāpayaty etat
bhūyah pratypidhāsyati*

asrākṣīt—caused to create; *bhagavān*—the Personality of Godhead; *viśvam*—the universe; *guṇamayyā*—endowed with three modes of material nature; *ātma*—self; *māyayā*—by the potency; *tayā*—by her; *saṁsthāpayati*—maintains; *etat*—all these; *bhūyah*—then again; *pratypidhāsyati*—conversely dissolves also.

TRANSLATION

By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again.

PURPORT

This cosmic universe is created by the Lord for those living entities who are carried away by the illusory thought of becoming one with Him by imitation. The three modes of material nature are for the further bewilderment of the conditioned souls. The conditioned living entity, bewildered by the illusory energy, considers himself a part of the material creation due to forgetfulness of his spiritual identity, and thus he becomes entangled in material activities life after life. This material world is not for the purpose of the Lord Himself, but is for the conditioned souls who wanted to be controllers due to misuse of their God-gifted minute independence. Thus the conditioned souls are subjected to repeated birth and death.

TEXT 5

देशतः कालतो योऽसाववस्थातः स्तोऽन्यतः ।
अविद्याववेधात्मा स युज्येताजया कथम् ॥ ५ ॥

deśataḥ kālato yo 'sāv
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
sa yujyeta jayā katham

deśataḥ—circumstantial; kālataḥ—by the influence of time; yaḥ—one who; asau—the living entity; avasthātaḥ—by situation; svataḥ—by dream; anyataḥ—by others; avilupta—extinct; avabodha—consciousness; ātmā—pure self; saḥ—he; yujyeta—engaged; ajayā—with nescience; katham—how is it so.

TRANSLATION

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

PURPORT

The consciousness of the living being is always present and never changes under any circumstances, as above mentioned. When a living man moves from one place to another, he is conscious that he has changed his position. He is always present in the past, present and future, like electricity. One can remember incidents from his past and can conjecture about his future also on the basis of past experience. He never forgets his personal identity, even though he is placed in awkward circumstances. How then can the living entity become forgetful of his real identity as pure spirit soul and identify with matter unless influenced by something beyond himself? The conclusion is that the living entity is influenced by the *avidyā* potency, as confirmed in both the *Viṣṇu Purāṇa* and the beginning of *Śrīmad-Bhāgavatam*. The living entity is mentioned in *Bhagavad-gītā* as *parā-prakṛti* (Bg. 7.5), and in the *Viṣṇu Purāṇa* he is mentioned as the *parā-śakti*. He is part and parcel of the Supreme Lord as potency and not as the potent. The potent can exhibit many potencies, but the potency cannot equal the potent at any stage. One potency may be overcome by another potency, but to the potent, all potencies are under control. The *jīva* potency or the *kṣetrajña-śakti* of the Lord has the tendency to be overpowered by the external potency, *avidyā karma-saṁjñā*, and in this way he is placed in the awkward circumstances of material existence. The living entity cannot be forgetful of his real identity unless influenced by the *avidyā* potency. Because the living entity is prone to the influence of the *avidyā* potency, he can never equal the supreme potent.

TEXT 6

भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः ।
अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥ ६ ॥

bhagavān eka eva-īsa
sarva-kṣetra-śv avasthitaḥ
amuṣya durbhagatvam vā
kleśo vā karmabhiḥ kutah

bhagavān—the Supreme Personality of Godhead; ekaḥ—alone; eva-īsaḥ—all these; sarva—all; kṣetra-śv—in the living entities; avasthitaḥ—situated; amuṣya—of the living entities; durbhagatvam—misfortune; vā—either; kleśah—miseries; vā—or; karmabhiḥ—by activities; kutah—what for.

TRANSLATION

The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?

PURPORT

The next question put forward by Vidura to Maitreya is, "Why are the living entities subjected to so many miseries and misfortunes in spite of the Lord's presence in their hearts as the Supersoul?" The body is considered a fruitful tree, and the living entity and the Lord as Supersoul are like two birds seated in that tree. The individual soul is eating the fruit of the tree, but the Supersoul, the Lord, is witnessing the activities of the other bird. A citizen of the state may be in miseries for want of sufficient supervision by the state authority, but how can it be possible that a citizen suffers from other citizens while the chief of the state is personally present? From another point of view, it is understood that the *jīva* living entity is qualitatively one with the Lord, and thus his knowledge in the pure state of life cannot be covered by nescience, especially in the presence of the Supreme Lord. How then does the living entity become subjected to ignorance and covered by the influence of *māyā*? The Lord is the father and protector of every living entity, and He is known as the *bhūta-bhṛt*, or the maintainer of the living entities. Why then should the living entity be subjected to so many sufferings and misfortunes? It should not be so, but actually we see that it happens everywhere. This question is therefore put forward by Vidura for solution.

TEXT 7

एतसिन्मे मनो विद्वन् विद्यतेऽज्ञानसङ्कटे ।
तनः पराणुद विभो कश्मलं मानसं महत् ॥ ७ ॥

*etasmin me mano vidvan
khidyate' jñāna-saṅkāṭe
tan nah parāṇuda vibho
kaśmalam mānasam mahat*

etasmin—in this; *me*—my; *manah*—mind; *vidvan*—O learned one; *khidyate*—is troubling; *ajñāna*—nescience; *saṅkāṭe*—in distress; *tat*—therefore; *nah*—mine; *parāṇuda*—clear up; *vibho*—O great one; *kaśmalam*—illusion; *mānasam*—relating to the mind; *mahat*—great.

TRANSLATION

O great and learned one, my mind is greatly illusioned by the distress of this nescience, and I therefore request you to clear it up.

PURPORT

Such mental bewilderment as represented here by Vidura takes place for some living entities, but not for everyone, for if everyone were bewildered there would be no possibility of a solution by higher personalities.

TEXT 8

श्रीशुक उवाच

स इत्थं चोदितः क्षत्रा तत्त्वजिज्ञासुना मुनिः ।
प्रत्याह भगवचितः स्यान्निव गतस्यः ॥ ८ ॥

*śrī śuka uvāca
sa ittham coditah kṣattrā
tattva-jijñāsunā munih
pratyāha bhagavac-cittah
smayann iva gata-smayah*

śrī śukah uvāca—Śrī Śukadeva Gosvāmī said; *sah*—he (Maitreya Muni); *ittham*—in this way; *coditah*—being agitated; *kṣattrā*—by Vidura; *tattva-jijñāsunā*—by one who was anxious to inquire to know the truth; *munih*—the great sage; *pratyāha*—replied; *bhagavat-cittah*—God conscious; *smayān*—wonder; *iva*—since; *gata-smayah*—without hesitation.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, Maitreya, being thus agitated by the inquisitive Vidura, at first seemed to be astonished, but then he replied to him without hesitation, since he was fully God conscious.

PURPORT

Since the great sage Maitreya was filled with God consciousness, he had no reason to be astonished at such contradictory questions by Vidura. Therefore, although as a devotee he externally expressed surprise, as if he did not know how to reply to those questions, he immediately became perfectly settled and properly replied to Vidura. *Yasmin vijñāte sarvam eva vijñātah bhavanti*. Anyone who is a devotee of the Lord knows about the Lord to some extent, and devotional service to the Lord makes him able to know everything by the grace of the Lord. Although a devotee may apparently express himself to be ignorant, he is full of knowledge in every intricate matter.

TEXT 9

मैत्रेय उवाच

सेयं भगवतो माया यन्नयेन विरुद्धते ।
ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥ ९ ॥

*maitreya uvāca
seyam bhagavato māyā
yan nayena virudhyate
iśvarasya vimuktasya
karpaṇyam uta bandhanam*

śrī maitreyah uvāca—Śrī Maitreya said; *sā iyam*—such a statement; *bhagavataḥ*—of the Personality of Godhead; *māyā*—illusion; *yat*—that which; *nayena*—by logic; *virudhyate*—becomes contradictory; *iśvarasya*—of the Supreme Personality of Godhead; *vimuktasya*—of the ever liberated; *karpaṇyam*—insufficiency; *uta*—as also, what to speak of; *bandhanam*—bondage.

TRANSLATION

Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman or the Personality of Godhead is overcome by illusion or *māyā*, and at the same time they maintain that He is unconditioned. This is against all logic.

PURPORT

Sometimes it appears that the Supreme Personality of Godhead, who is one hundred percent spiritual, cannot be the cause of the illusory potency which covers the knowledge of the individual soul. But factually there is no doubt that the illusory external energy is also part and parcel of the Supreme Lord. When Vyāsadeva realized the Supreme Personality of Godhead, he saw the Lord along with His external potency, which covers the pure knowledge of the individual living entities. Why the external energy acts in this way may be considered as follows, as analyzed by great commentators like Viśvanātha Cakravartī Ṭhākur and Śrīla Jīva Gosvāmī. Although the material, illusory energy is distinct from the spiritual energy, it is one of the many energies of the Lord, and thus the material modes of nature (the mode of goodness, etc.) are surely qualities of the Lord. The energy and the energetic Personality of Godhead are not different, and although such energy is one with the Lord, He is never overpowered by it. Although the living entities are also parts and parcels of the Lord, they are overcome by the material energy. The inconceivable *yogam aiśvaram* of the Lord, as mentioned in *Bhagavad-gītā* (Bg. 9.5), is misunderstood by the froggish philosophers. In order to support a theory that Nārāyaṇa (the Lord Himself) becomes a *daridra-nārāyaṇa*, a poor man, they propose that the material energy overcomes the Supreme Lord. Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākur, however, offer a very nice example in explanation. They say that although the sun is all light, the clouds, darkness and snowfall are all part and parcel of the sun. Without the sun there is no possibility of the sky's being overcast with clouds or darkness, nor can there be snowfall on the earth. Although life is sustained by the sun, life is also disturbed by darkness and snowfall produced by the sun. But it is also a fact that the sun itself is never overcome by darkness, clouds or snowfall; the sun is far, far away from such disturbances. Only those who have a poor fund of knowledge say that the sun is covered by a cloud or by darkness. Similarly, the Supreme Brahman or the Param Brahman, the Personality of Godhead, is always unaffected by the influence of the material energy, although it is one of His energies (*parāsyā śaktir vividhaiva śrūyate*).

There is no reason to assert that the Supreme Brahman is overpowered by the illusory energy. The clouds, darkness and snowfall can cover only a very insignificant portion of the sun's rays. Similarly, the modes of material nature may react upon the ray-like living entities. It is the misfortune of the living entity, certainly not without reason, that the influence of the material energy acts on his pure consciousness and eternal bliss. This

covering up of pure consciousness and eternal bliss is due to *avidyā-karmā-saṁjñā*, the energy which acts on the infinitesimal living entities who misuse their minute independence. According to *Viśnu Purāṇa*, *Bhagavad-gītā* and all other Vedic literatures, the living entities are generated from the *taṭasthā* energy of the Lord, and thus they are always the energy of the Lord and are not the energetic. The living entities are like the sun's rays. Although, as explained above, there is no qualitative difference between the sun and its rays, the sun's rays are sometimes overpowered by another energy of the sun, namely by clouds or by snowfall. Similarly, although the living entities are qualitatively one with the superior energy of the Lord, they have the tendency to be overpowered by the inferior material energy. In the Vedic hymns it is said that the living entities are like the sparks of a fire. The sparks of fire also are fire, but the burning potency of the sparks is different from that of the original fire. When the sparks fly out of touch with the original fire, they come under the influence of a non-fiery atmosphere; thus they maintain the potency to be again one with the fire as sparks, but not as the original fire. The sparks can everlastingly remain within the original fire as its parts and parcels, but the moment the sparks become separated from the original fire, their misfortunes and miseries begin. The clear conclusion is that the Supreme Lord, who is the original fire, is never overpowered, but the infinitesimal sparks of the fire can become overpowered by the illusory effect of *māyā*. It is a most ludicrous argument to say that the Supreme Lord is overpowered by His own material energy. The Lord is the master of the material energy, but the living entities are in the conditioned state, controlled by the material energy. That is the version of *Bhagavad-gītā*. The froggish philosophers who put forward the argument that the Supreme Lord is overpowered by the material mode of goodness are themselves illusioned by the same material energy, although they think of themselves as liberated souls. They support their arguments by a false and laborious jugglery of words, which is a gift of the same illusory energy of the Lord. But the poor froggish philosophers, due to a false sense of knowledge, cannot understand the situation.

In the Sixth Canto, Ninth Chapter, Thirty-fourth verse of the Śrīmad-Bhāgavatam it is stated:

duravabodha iva tavāyāṁ vihārayogo yadaśaṛāṇo'śārīra idam anavekṣitāsmat samavāya ātmanaivāvi kriyamāṇena saguṇam aguṇaḥ srjasi pāsiharasi.

"The demigods prayed to the Supreme Lord that although His activities are very difficult to understand, they can still be understood to some extent

by those who sincerely engage in the transcendental loving service of the Lord." The demigods admitted that although the Lord is apart from the material influence or creation, He nevertheless creates, maintains and annihilates the complete cosmic manifestation by the agency of the demigods.

TEXT 10

यदर्थेन विनामुष्य पुंस आत्मविपर्ययः ।
प्रतीयत उपद्रष्टुः स्वशिरश्चेदनादिकः ॥१०॥

*yad arthena vināmuṣya
puṁsa ātma-viparyayah
pratīyata upadraṣṭuh
sva-śiraḥ chedanādikah*

yat—thus; *arthena*—by purpose or meaning; *vinā*—without; *amuṣya*—of such a one; *puṁsaḥ*—of the living entity; *ātma-viparyayah*—upset about self-identification; *pratīyate*—so appear; *upadraṣṭuh*—of the superficial on-looker; *sva-śiraḥ*—own head; *chedana-ādikah*—cutting off.

TRANSLATION

The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.

PURPORT

A teacher in school once threatened his pupil that he would cut off his head and hang it on the wall so that the child could see how his head had been cut off. The child became frightened and stopped his mischief. Similarly, the miseries of the pure soul and the disruption of his self-identification are managed by the external energy of the Lord, which controls those mischievous living entities who want to go against the will of the Lord. Actually there is no bondage or misery for the living entity, nor does he ever lose his pure knowledge. In his pure consciousness, when he thinks a little seriously about his position he can understand that he is eternally subordinate to the mercy of the Supreme and that his attempt to become one with the Supreme Lord is a false illusion. Life after life the living entity falsely tries to lord it over material nature and to become the lord of the material world, but there is no tangible result. At last, when frustrated, he gives up his material activities and tries to become one with the Lord and speculate with much jugglery of words but without success.

These activities are performed under the dictation of the illusory energy. The experience is compared to the experience of one's having his head cut off in a dream. The man whose head has been cut off also sees that his head has been cut off. If a person's head is severed he loses his power to see. Therefore if a man sees that his head has been cut off, it means that he thinks like that in hallucination. Similarly a living entity is eternally subordinate to the Supreme Lord, and he has this knowledge with him, but, artificially, he thinks that he is God himself and that although he is God he has lost his knowledge due to *māyā*. This conception has no meaning, just as there is no meaning to seeing one's head being cut off. This is the process by which knowledge is covered. And because this artificial rebellious condition of the living entity gives him all troubles, it is to be understood that he should take to his normal life as a devotee of the Lord and be relieved from the misconception of being God. The so-called liberation of thinking oneself God is that last reaction of *avidyā* by which the living entity is entrapped. The conclusion is that a living entity deprived of eternal transcendental service to the Lord becomes illusioned in many ways. Even in his conditional life he is the eternal servant of the Lord. His servitude under the spell of illusory *māyā* is also a manifestation of his eternal condition of service. Because he has rebelled against the service of the Lord, he is therefore put in the service of the *māyā*. He is still serving, but in a perverted manner. When he wants to get out of service under material bondage, he next desires to become one with the Lord. This is another illusion. The best course, therefore, is to surrender unto the Lord and thus get rid of the illusory *māyā* for good, as confirmed in *Bhagavad-gītā*:

*daivī hyeṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te* (Bg. 7.14)

TEXT 11

यथा जले चन्द्रमसः कम्पादितत्त्वतो गुणः ।
दृश्यतेऽसन्नपि द्रष्टुरात्मनो नात्मनो गुणः ॥११॥

*yathā jale candramasah
kampādis tat-kṛtaḥ gunah
drṣyate' sann api drastur
ātmano 'nātmano gunah*

yathā—it is so; *jale*—in the water; *candramasah*—of the moon; *kampādiḥ*—quivering; *tat-kṛtaḥ*—done by the water; *gunah*—quality; *drṣyate*—

it is so seen; *asan api*—without existence; *draṣṭuḥ*—of the seer; *ātmanah*—of the self; *anātmanah*—of other than the self; *guṇah*—quality.

TRANSLATION

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.

PURPORT

The moon in the sky is compared to the Supreme Soul, the Personality of Godhead, and the living entities are compared to the reflection of the moon on water. The moon in the sky is fixed and does not appear to quiver like the moon on the water. Actually, like the original moon in the sky, the moon reflected on the water should also not quiver, but because of being associated with water, the reflection appears to be quivering, although in actual fact the moon is fixed. The water moves, but the moon does not move. Similarly, the living entities appear to be tainted by material qualities like illusion, lamentation, miseries, etc., although in the pure soul such qualities are completely absent. The word *pratīyata*, which means apparently and not actually (like the experience of having one's head cut off in a dream), is significant here. The reflection of the moon on the water is the separated rays of the moon and not the actual moon. The separated parts and parcels of the Lord entangled in the water of material existence have the quivering quality, whereas the Lord is like the actual moon in the sky, which is not at all in touch with water. The light of the sun and moon reflected on matter makes the matter bright and praiseworthy. The living symptoms are compared to the light of the sun and the moon illuminating material manifestations like trees and mountains. The reflection of the sun or moon is accepted as the real sun or moon by less intelligent men, and the pure monistic philosophy develops from these ideas. In fact, the light of the sun and the moon are actually different from the sun and moon themselves, although they are always connected. The light of the moon spread throughout the sky appears to be impersonal, but the moon planet, as it is, is personal, and the living entities on the moon planet are also personal. In the rays of the moon, different material entities appear to be comparatively more or less important. The light of the moon on the Taj Mahal appears to be more beautiful than the same light in the wilderness. Although the light of the moon is the same everywhere, due to being differently appreciated, it appears to be different. Similarly,

the light of the Lord is equally distributed everywhere, but due to being differently received, it appears to be different. One should not, therefore, accept the reflection of the moon on the water as actual and misunderstand the whole situation through monistic philosophy. The quivering quality of the moon is also variable. When the water is standing still, there is no quivering. A more settled conditioned soul quivers less, but due to material connection the quivering quality is more or less present everywhere.

TEXT 12

स वै निवृत्तिधर्मेण वासुदेवानुकम्पया ।
भगवद्भक्तियोगेन तिरोधते शनैरिह ॥१२॥

sa vai nivṛtti-dharmena
vāsudevānukampayā
bhagavad-bhakti-yogena
tirodhatte śanair iha

sah—that; *vai*—also; *nivṛtti*—detachment; *dharmena*—by engagement; *vāsudeva*—the Supreme Personality of Godhead; *anukampayā*—by the mercy of; *bhagavat*—in relation with the Personality of Godhead; *bhakti-yogena*—by linking up; *tirodhatte*—gradually diminishes; *śanaiḥ*—very soon; *iha*—in this existence.

TRANSLATION

But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vāsudeva, by the process of devotional service to the Lord in the mode of detachment.

PURPORT

The quivering quality of material existence, which comes from identification with matter or thinking oneself, under the material influence of philosophical speculation, to be God, can be eradicated by devotional service to the Lord, by the mercy of the Personality of Godhead, Vāsudeva. As discussed in the First Canto, the application of devotional service to Lord Vāsudeva, because it invites pure knowledge, quickly detaches one from the material conception of life and thus revives one's normal condition of spiritual existence, even in this life, and frees one from the material winds which cause one to quiver. Only knowledge in devotional service can elevate one towards the path of liberation. The

development of knowledge for the purpose of knowing everything without rendering devotional service is considered fruitless labor, and one cannot get the desired result by such labor of love. Lord Vāsudeva is pleased by devotional service only, and thus His mercy is realized by association with pure devotees of the Lord. Pure devotees of the Lord are transcendental to all material desires, including the desire for the results of fruitive activities and philosophical speculation. If one wants to acquire the mercy of the Lord, he has to associate with pure devotees. Such association alone can, by degrees, release one from the quivering elements.

TEXT 13

यदेन्द्रियोपरामोऽथ द्रष्ट्रात्मनि परे हरौ ।
विलीयन्ते तदा क्लेशाः संसुप्तस्येव कृत्स्नशः ॥१३॥

yadendriyoparāmo 'tha
draṣṭrātmani pare harau
viliyante tadā kleśāḥ
saṁsuptasyeva kṛtsnaśāḥ

yadā—when; *indriya*—senses; *uparāmāḥ*—satiated; *atha*—thus; *draṣṭrātmani*—unto the seer, the Supersoul; *pare*—in the transcendence; *harau*—unto the Supreme Personality of Godhead; *viliyante*—becomes merged in; *tadā*—at that time; *kleśāḥ*—miseries; *saṁsuptasya*—one who has enjoyed sound sleep; *iva*—like; *kṛtsnaśāḥ*—in complete.

TRANSLATION

When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all miseries are vanquished, as after a sound sleep.

PURPORT

The quivering of the living entity as described above is due to the senses. Since the entire material existence is meant for sense gratification, the senses are the medium of material activities, and they cause the quivering of the steady soul. Therefore, these senses are to be detached from all such material activities. According to the impersonalists the senses are stopped from work by merging the soul in the Supersoul Brahman. The devotees, however, do not stop the material senses from acting, but they engage

Text 14]

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their transcendental senses in the service of the Transcendence, the Supreme Personality of Godhead. In either case, the activities of the senses in the material field are to be stopped by cultivation of knowledge, and, if possible, they can be engaged in the service of the Lord. The senses are transcendental in nature, but their activities become polluted when contaminated by matter. We have to treat the senses to cure them of the material disease, not stop them from acting, as suggested by the impersonalist. In *Bhagavad-gītā* (2.59) it is said that one ceases all material activities only when satisfied by contact with a better engagement. Consciousness is active by nature and cannot be stopped from working. Artificially stopping a mischievous child is not the real remedy. The child must be given some better engagement so that he will automatically stop causing mischief. In the same way, the mischievous activities of the senses can only be stopped by better engagement in relation with the Supreme Personality of Godhead. When the eyes are engaged in seeing the beautiful form of the Lord, the tongue engaged in tasting *prasādam* or remnants of foodstuff offered to the Lord, the ears engaged in hearing His glories, the hands engaged in cleaning the temple of the Lord, the legs engaged in visiting His temples—or when all the senses are engaged in transcendental variegatedness—then only can the transcendental senses become satiated and eternally free from material engagement. The Lord, as the Supersoul residing in everyone's heart and as the Supreme Personality of Godhead in the transcendental world far beyond the material creation, is the seer of all our activities. Our activities must be so transcendently saturated that the Lord will be kind enough to look upon us favorably and engage us in His transcendental service; then only can the senses be satisfied completely and be no longer troubled by material attraction.

TEXT 14

अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।
किं वा पुनस्तच्चरणारविन्दपरागसेवातरितात्मलब्धा ॥१४॥

āśeṣa-saṅkleśa-śamam vidhatte
guṇānuvāda-śravaṇaṁ murāreḥ
kim vā punas tac-caraṇāravinda-
parāga-sevā-ratir ātma-labdhā

āśeṣa—unlimited; *saṅkleśa*—miserable conditions; *śamam*—cessation; *vidhatte*—can perform; *guṇa-anuvāda*—description of the transcendental name,

form, quality, pastimes, entourage and paraphernalia, etc; *śravaṇam*—hearing and chanting; *murāreḥ*—of Murāri (Śrī Kṛṣṇa), the Personality of Godhead; *kim vā*—what to speak of; *punah*—again; *tat*—His; *carāṇa*-*aravinda*—lotus feet; *parāga-sevā*—service of the dust of flavor; *ratiḥ*—attraction; *ātma-labdhā*—those who have gained such self-achievement.

TRANSLATION

Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Śrī Kṛṣṇa, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the lotus feet of the Lord?

PURPORT

Two different methods for controlling the material senses are recommended in the Vedic scriptural wisdom. One of them is the process of *jñāna*, or the path of philosophical understanding of the Supreme-Brahman, Paramātmā and Bhagavān. The other is that of direct engagement in the transcendental loving devotional service of the Lord. Of these two most popular methods, the path of devotional service is recommended here as the best because one on the path of devotional service does not have to wait for the attainment of the fruitive results of pious activities or for the results of knowledge. The two stages of executing devotional service are, first, the stage of practicing devotional service with our present senses under the regulations of the recognized scriptures and, second, attaining sincere attachment for serving the particles of the dust of the lotus feet of the Lord. The first stage is called *sādhana-bhakti*, or devotional service for the neophyte, which is rendered under the direction of a pure devotee, and the second stage is called *rāga-bhakti*, in which the mature devotee automatically takes to the various services of the Lord out of sincere attachment. The great sage Maitreya now gives the final answer to all the questions of Vidura: devotional service to the Lord is the ultimate means to mitigate all the miserable conditions of material existence. The path of knowledge or that of mystic gymnastics may be adopted as a means for the purpose, but unless mixed with *bhakti*, or devotional service, they are unable to award the desired result. By practicing *sādhana-bhakti* one may gradually rise to the point of *rāga-bhakti*, and by performing *rāga-bhakti* in loving transcendental service one can even control the Supreme Powerful Lord.

TEXT 15

विदुर उवाच

संचिन्नः संशयो मह्यं तव सूक्तासिना विष्णो ।

उभयत्रापि भगवन्मनो मे सम्प्रधावति ॥१५॥

vidura uvāca

sañchinnah saṁśayo mahyam

tava sūktāśinā vibho

ubhayatrāpi bhagavan

mano me sampradhāvati

śrī viduraḥ uvāca—Śrī Vidura said; *sañchinnah*—cut off; *saṁśayah*—doubts; *mahyam*—unto me; *tava*—your; *sūkta-śinā*—by the weapon of convincing words; *vibho*—O my lord; *ubhayatra-api*—both in God and the living entity; *bhagavan*—O powerful one; *manah*—mind; *me*—my; *sampradhāvati*—perfectly getting in.

TRANSLATION

Vidura said: O powerful sage, my lord, all my doubts about the Supreme Personality of Godhead and the living entities have now been removed by your convincing words. My mind is now perfectly entering into them.

PURPORT

The science of Kṛṣṇa, or the science of God and the living entities, is so subtle that even a personality like Vidura has to consult persons like the sage Maitreya. Doubts about the eternal relationship of the Lord and the living entity are created by mental speculators in different ways, but the conclusive fact is that the relationship of God and the living entity is one of the predominator and the predominated. The Lord is the eternal predominator, and the living entities are eternally predominated. Real knowledge of this relationship entails reviving the lost consciousness to this standard, and the process for such revival is devotional service to the Lord. By clearly understanding from authorities like the sage Maitreya, one can become situated in real knowledge, and the disturbed mind can thus be fixed on the progressive path.

TEXT 16

साध्वेतद् व्याहृतं विद्वत्त्वमायायनं हरेः ।

आभात्यपार्थं निर्मूलं विश्वामूलं न यद्वहिः ॥१६॥

sādhv etad vyāhṛtam vidvan
nātma-māyāyanam hareḥ
ābhāty apārtham nirmūlam
viśva-mūlam na yadbahiḥ

sādhu—as good as it should be; etat—all these explanations; vyāhṛtam—thus spoken; vidvan—O learned one; na—not; ātma—the self; māyā—energy; ayanam—movement; hareḥ—of the Personality of Godhead; ābhāti—appears; apārtham—without meaning; nirmūlam—without basis; viśva-mūlam—the origin is the Supreme; na—not; yat—which; bahiḥ—outside.

TRANSLATION

O learned sage, your explanations are very good, as they should be. Disturbances to the conditioned soul have no other basis than the movement of the external energy of the Lord.

PURPORT

A living entity's unlawful desire to become one with the Lord in every respect is the root cause of the entire material manifestation, for otherwise the Lord has no need to create such a manifestation, even for His pastimes. The conditioned soul, under the spell of the external energy of the Lord, falsely suffers many unfortunate incidents in material life. The Lord is the predominator of the external energy, māyā, whereas the living entity is predominated by the same māyā under the material condition. The false attempt of the living entity to occupy the predominating post of the Lord is the cause of his material bondage, and the conditioned soul's attempt to become one with the Lord is the last snare of māyā.

TEXT 17

यथ मूढतमो लोके यथ बुद्धेः परं गतः ।
तावूमौ सुखमेवेते क्लिश्यत्यन्तरितो जनः ॥१७॥

yaś ca mūḍhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliṣyat antarito janah

yaḥ—one who is; ca—also; mūḍhatamah—the lowest of the fools; loke—in the world; yaḥ ca—and one who is; buddheḥ—of intelligence; param—transcendental; gataḥ—gone; tau—all of them; ubhau—both; sukham—

happiness; edhete—enjoy; kliṣyat—suffer; antaritah—via media; janah—persons.

TRANSLATION

Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons who are between them suffer the material pangs.

PURPORT

The lowest of fools do not understand material miseries; they pass their lives merrily and do not inquire into the miseries of life. Such persons are almost on the level of the animals, who, although in the eyes of superiors are always miserable in life, are unaware of material distresses. A hog's life is degraded in its standard of happiness, which entails living in a filthy place, engaging in sex enjoyment at every opportune moment and laboring hard in a struggle for existence, but this is unknown to the hog. Similarly, human beings who are unaware of the miseries of material existence and are happy in sex life and hard labor are the lowest of fools. Yet because they have no sense of miseries, they supposedly enjoy so-called happiness. The other class of men, those who are liberated and are situated in the transcendental position above intelligence, are really happy and are called paramahāṁsas. But persons who are neither like hogs and dogs nor on the level of the paramahāṁsas feel the material pangs, and for them inquiry on the Supreme Truth is necessary. The Vedānta-sūtras state, athāto brahma-jijñāsā: "Now one should inquire about Brahman." This inquiry is necessary for those who are between the paramahāṁsas and the fools who have forgotten the question of self-realization in the midst of life in sense gratification.

TEXT 18

अर्थभावं विनिश्चित्य प्रतीतस्यापि नात्मनः ।
तां चापि युष्मज्जरणसेवयाहं पराणुदे ॥१८॥

arthābhāvam viniścītya
pratītasyāpi nātmanah
tām cāpi yuṣmac-caraṇa
sevayāham parāṇude

artha-abhāvam—without substance; viniścītya—being ascertained; pratītasya—of the apparent values; api—also; na—never; ātmanah—of the self;

tām—that; *ca*—also; *api*—thus; *yuṣmat*—your; *carāṇa*—feet; *sevayā*—by service; *aham*—myself; *parāṇude*—shall be able to give up.

TRANSLATION

But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance although it appears to be real. I am confident that by serving your feet it will be possible for me to give up the false idea.

PURPORT

The sufferings of the conditioned soul are superficial and have no intrinsic value, like the cutting off of one's head in a dream. Yet although this statement is theoretically very true, it is very difficult for the common man or the neophyte on the transcendental path to realize practically. However, by serving the feet of great transcendentalists like Maitreya Muni and by constantly associating with them, one is enabled to give up the false idea that the soul suffers from material pangs.

TEXT 19

यत्सेवया भगवतः कृतस्थस्य मधुद्विषः ।
रतिरासो भवेत्तीवः पादयोर्व्यसनार्दनः ॥१९॥

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣah
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanah

yat—which; *sevayā*—by service; *bhagavataḥ*—of the Personality of Godhead; *kūṭa-sthasya*—of the unchangeable; *madhu-dviṣah*—the enemy of the Madhu *asura*; *rati-rāsaḥ*—attachment in different relationships; *bhavet*—develops; *tīvraḥ*—highly ecstatic; *pādayoh*—of the feet; *vyasana*—distresses; *ardanah*—vanquishing.

TRANSLATION

By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.

PURPORT

The association of a bona fide spiritual master like the sage Maitreya can be of absolute help in achieving transcendental attachment for the direct service of the Lord. The Lord is the enemy of the Madhu demon, or in other words He is the enemy of the sufferings of His pure devotee. The word *rati-rāsaḥ* is significant in this verse. Service to the Lord is rendered in different transcendental mellow (relationships): neutral, active, friendly, parental and nuptial. A living entity in the liberated position of transcendental service to the Lord becomes attracted to one of the above-mentioned mellow, and when one is engaged in transcendental loving service to the Lord, one's service attachment in the material world is automatically vanquished. As stated in *Bhagavad-gītā* (2.59), *rasa-varjam raso'py asya param dṛṣṭvā nivartate*.

TEXT 20

दुरापा हृत्यतपसः सेवा वैकुण्ठवर्त्मसु ।
यत्रोपगीयते नित्यं देवदेवो जनार्दनः ॥२०॥

durāpā *hy alpatapasah*
sevā *vaikuṇṭha-vartmasu*
yatropagīyate *nityam*
deva-devo janārdanah

durāpā—rarely obtainable; *hi*—certainly; *alpa-tapasah*—of one whose austerity is meager; *sevā*—service; *vaikuṇṭha*—the transcendental kingdom of God; *vartmasu*—on the path of; *yatra*—wherein; *upagīyate*—is glorified; *nityam*—always; *deva*—Lord; *devaḥ*—of the demigods; *janārdanah*—the controller of the living entities.

TRANSLATION

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the *Vaikuṇṭhas*. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.

PURPORT

The path of liberation, as recommended by all authorities, is to serve the *mahātmā* transcendentalists. As far as *Bhagavad-gītā* is concerned, the

mahātmās are the pure devotees who are on the path to Vaikuṇṭha, the kingdom of God, and who always chant and hear the glories of the Lord rather than talk of dry profitless philosophy. This system of association has been recommended since time immemorial, but in this age of quarrel and hypocrisy it is especially recommended by Lord Śrī Caitanya Mahāprabhu. Even one who has no assets of favorable austerity, if he nevertheless takes shelter of the *mahātmās* who are engaged in chanting and hearing the glories of the Lord, is sure to make progress on the path back home, back to Godhead.

TEXT 21

सृष्टग्रे महदादीनि सविकाराण्यनुकमात् ।
तेम्यो विराजपुद्धृत्य तमनु प्राविशद्विष्टः ॥२१॥

*sṛṣṭvāgre mahad-ādīni
sa-vikārāṇy anukramāt
tebhyo virājam uddhṛtya
tam anu prāviśad vibhuḥ*

sṛṣṭvā—after creating; *agre*—in the beginning; *mahad-ādīni*—the total material energy; *sa-vikārāṇi*—along with the sense organs; *anukramāt*—by a gradual process of differentiation; *tebhyaḥ*—out of that; *virājam*—the gigantic universal form; *uddhṛtya*—manifesting; *tam*—into that; *anu*—later on; *prāviśat*—entered; *vibhuḥ*—the Supreme.

TRANSLATION

After creating the total material energy, the *mahat-tattva*, and thereby manifesting the gigantic universal form with senses and sense organs, the Supreme Lord entered within it.

PURPORT

Fully satisfied by the answers of the sage Maitreya, Vidura wanted to understand the remaining portions of the creative function of the Lord, and he took the clue from the previous topics.

TEXT 22

यमाहुरादं पुरुणं सहस्राण्यूरुच्याद्वक्त् ।
यत्र विश्व इमे लोकाः सविकासं समाप्ते ॥२२॥

Text 23

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*yam āhur ādyam puruṣam
sahasrāṅghry-ūru-bāhukam
yatra viśva ime lokāḥ
sa-vikāśam sam āsate*

yam—who; *āhuh*—is called; *ādyam*—original; *puruṣam*—incarnation for cosmic manifestation; *sahasra*—thousand; *āṅghri*—legs; *ūru*—thighs; *bāhukam*—hands; *yatra*—wherein; *viśvah*—the universe; *ime*—all these; *lokāḥ*—planets; *sa-vikāśam*—with respective developments; *sam*—all of them; *āsate*—living.

TRANSLATION

The *puruṣa* incarnation lying on the Causal Ocean is called the original *puruṣa* in the material creations, and in His *virāṭa* form, in whom all the planets and their inhabitants live, He has many thousands of legs and hands.

PURPORT

The first *puruṣa* is Kāraṇodakaśayī Viṣṇu, the second *puruṣa* is Garbhodakaśayī Viṣṇu, and the third *puruṣa* is Kṣīrodakaśayī Viṣṇu, in whom is contemplated the *virāṭa-puruṣa*, the gigantic form in which all the planets with their different developments and inhabitants are floating.

TEXT 23

यस्मिन् दशविधः प्राणः सेन्द्रियार्थेन्द्रियत्रिवृत् ।
त्वयेरितो यतो वर्णात्सद्विभूतीर्वदस्व नः ॥२३॥

*yasmin daśa-vidhah prāṇah
sendriyārthendriyas trivṛt
tvayerito yato varṇās
tad-vibhūtīr vadasva nah*

yasmin—in which; *daśa-vidhah*—ten kinds of; *prāṇah*—air of life; *sa*—with; *indriya*—senses; *artha*—interest; *indriyah*—of the senses; *trivṛt*—three kinds of life vigor; *tvayaḥ*—by your; *iritah*—explained; *yataḥ*—wherefrom; *varṇāḥ*—four specific divisions; *tat-vibhūtīḥ*—prowess; *vadasva*—please describe; *nah*—unto me.

TRANSLATION

O great brāhmaṇa, you have told me that the gigantic *virāṭa* form, and His senses, sense objects and ten kinds of life air, exist with three kinds of

life vigor. Now, if you will, kindly explain to me the different powers of the specific divisions.

TEXT 24

यत्र पुत्रैश्च पौत्रैश्च नप्त्रभिः सह गोत्रजैः ।
प्रजा विचित्राकृतय आसन् याभिरिदं ततम् ॥२४॥

*yatra putrais ca putrais ca
naptrbhiḥ saha gotrajaiḥ
prajā vicitrā-kṛtaya
āsan yābhiḥ idam tatam*

yatra—wherein; *putraiḥ*—along with sons; *ca*—and; *pautraiḥ*—along with grandsons; *ca*—also; *naptrbhiḥ*—with grandsons from daughters; *saha*—along with; *gotrajaiḥ*—of the same family; *prajāḥ*—generations; *vicitrā*—of different kinds; *kṛtayaḥ*—so done; *āsan*—exist; *yābhiḥ*—by whom; *idam*—all these planets; *tatam*—overcast.

TRANSLATION

O my lord, I think that the prowess manifest in the forms of sons, grandsons and family members has spread all over the universe in different varieties and species.

TEXT 25

प्रजापतीनां स पतिश्चक्लपे कान् प्रजापतीन् ।
सर्गांश्चैवानुसर्गांश्च मनूमन्वन्तराधिपान् ॥२५॥

*prajā-patīnām sa patiś
caklpe kān prajāpatīn
sargāṁś caivānusargāṁś ca
manūn manvantara-adhipān*

prajā-patīnām—of the demigods like Brahmā and others; *sah*—he; *patiḥ*—leader; *caklpe*—decided; *kān*—whomsoever; *prajāpatīn*—father of the living entities; *sargāṁś*—generations; *ca*—also; *eva*—certainly; *anusargāṁś*—later generations; *ca*—and; *manūn*—the Manus; *manvantara-adhipān*—and the changes of such.

TRANSLATION

O learned brāhmaṇa, please describe how the leader of all the demigods, namely Prajāpati, Brahmā, decided to establish the various Manus, the

Text 27]

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heads of the ages. Please describe the Manus also, and please describe the descendants of those Manus.

PURPORT

The human race, or *manuṣya-sare*, descends from the Manus, sons and grandsons of the Prajāpati, Brahmā. The descendants of Manu reside in all the different planets and rule all the universe.

TEXT 26

उपर्यधश्च ये लोका भूमेर्मित्रात्मजासते ।
तेषां संस्थां प्रमाणं च भूलोकस्य च वर्णय ॥२६॥

*upary adhaś ca ye lokā
bhūmer mitrātmajāsate
teṣām saṁsthām pramāṇam ca
bhūr-lokasya ca varṇaya*

upari—on the head; *adhaḥ*—underneath; *ye ca*—also; *lokāḥ*—planets; *bhūmeḥ*—of the earth; *mitrātmajā*—O son of Mitrā (Maitreya Muni); *āsate*—do exist; *teṣām*—their; *saṁsthām*—situation; *pramāṇam ca*—also their measurement; *bhūr-lokasya*—of the earth planets; *ca*—also; *varṇaya*—please describe.

TRANSLATION

O son of Mitrā, kindly describe how the planets are situated above the earth as well as underneath it, and also please mention their measurement as well as that of the earthly planets.

PURPORT

Yasmin vijñāte sarvam eva vijñātāḥ bhavanti. This Vedic hymn declares emphatically that the devotee of the Lord knows everything material and spiritual in relationship with the Lord. Devotees are not simply emotional, as is ill-conceived by certain less intelligent men. Their direction is practical. They know everything that is and all the details of the Lord's domination over the different creations.

TEXT 27

तिर्यङ्गमानुषदेवानां सरीमुपपत्तिणाम् ।
वद नः सर्गसंवृहं गार्भस्वेदद्विजोद्दिदाम् ॥२७॥

tiryān-mānuṣa-devānām
sarīṣṛpa-patattriṇām
vada naḥ sarga-saṁvyūham
garbha-sveda-dvijodbhidām

tiryān—subhuman; mānuṣa—human beings; devānām—of the superhuman beings or demigods; sarīṣṛpa—reptiles; patattriṇām—of the birds; vada—kindly describe; naḥ—unto me; sarga—generation; saṁvyūham—specific divisions; garbha—embryonic; sveda—perspiration; dvija—twice-born; udhidām—planets, etc.

TRANSLATION

Also please describe the living beings under different classifications: subhumans, humans, those born of the embryo, those born of perspiration, those who are twice born [birds], and the plants and vegetables. Kindly describe their generations and subdivisions also.

TEXT 28

गुणवतारैर्विश्वस्य सर्गस्थित्यप्याश्रयम् ।
सृजतः श्रीनिवासस्य व्याचक्षोदारविक्रमम् ॥२८॥

guṇāvatārair viśvasya
sarga-sthity-apyayaśrayam
sṛjataḥ śrīnivāsasya
vyācakṣvodāra-vikramam

guṇa—modes of material nature; avatāraḥ—of the incarnations; viśvasya—of the universe; sarga—creation; stithi—maintenance; apyaya—destruction; aśrayam—and ultimate rest; sṛjataḥ—of the one who creates; śrīnivāsasya—of the Personality of Godhead; vyācakṣva—kindly describe; udāra—magnanimous; vikramam—specific activities.

TRANSLATION

Please also describe the incarnations of the material modes of nature—Brahmā, Viṣṇu and Maheśvara—and please describe the incarnation of the Supreme Personality of Godhead and His magnanimous activities.

PURPORT

Although the three incarnations of the material modes of nature, Brahmā, Viṣṇu and Maheśvara, are the principal deities for the creation,

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maintenance and destruction of the cosmic manifestation, they are not the final authority. The Supreme Personality of Godhead Lord Kṛṣṇa is the ultimate goal, the cause of all causes. He is the āśraya, or the final rest of everything.

TEXT 29

वर्णाश्रमविभागांश्च रूपशीलस्वभावतः ।
ऋषीणां जन्मकर्मादि वेदस्य च विकर्षणम् ॥२९॥

varṇāśrama-vibhāgāṁś ca
rūpa-śīla-svabhāvataḥ
ṛṣīṇāṁ janma-karmādi
vedasya ca vikarṣaṇam

varṇāśrama—the four divisions of social statuses and orders of spiritual culture; vibhāgān—respective divisions; ca—also; rūpa—personal features; śīla-svabhāvataḥ—personal character; ṛṣīṇām—of the sages; janma—birth; karmādi—activities; vedasya—of the Vedas; ca—and; vikarṣaṇam—categorical divisions.

TRANSLATION

O great sage, kindly describe the divisions and orders of human society in terms of symptoms, behavior and the characteristics of mental equilibrium and sense control. Also please describe the births of the great sages and the categorical divisions of the Vedas.

PURPORT

The four statuses and orders of human society—brāhmaṇas, kṣatriyas, vaiśyas and śūdras, as well as brahmačārīs, gṛhasthas, vānaprasthas and sannyāsīs—are all the divisions of quality, education, culture and spiritual advancement attained by practicing control of the mind and the senses. All these divisions are based on the particular nature of each individual person, not on the principle of birth. Birth is not mentioned in this verse because birth is immaterial. Vidura is famous in history as born of a śūdrāṇī mother, yet he is more than a brāhmaṇa by qualification because he is seen here to be the disciple of a great sage, Maitreya Muni. Unless one achieves at least the brahminical qualifications one cannot understand the Vedic hymns. Mahābhārata is also a division of the Vedas, but it is meant for women, śūdras and dvija-bandhus, the worthless children of the higher section. The less intelligent section of society can avail themselves of the Vedic instructions simply by studying the Mahābhārata.

TEXT 30

यज्ञस्य च वितानानि योगस्य च पथः प्रभो ।
नैष्कर्म्यस्य च सांख्यस्य तन्नं वा भगवत्स्मृतम् ॥३०॥

*yajñasya ca vitānāni
yogasya ca pathaḥ prabho
naiṣkarmyasya ca sāṅkhyasya
tantram vā bhagavat-smṛtam*

yajñasya—of sacrifices; *ca*—also; *vitānāni*—expansions; *yogasya*—of the mystic powers; *ca*—also; *pathaḥ*—ways; *prabho*—O my lord; *naiṣkarmyasya*—of knowledge; *ca*—and; *sāṅkhyasya*—of analytical studies; *tantram*—the path of devotional service; *vā*—as well as; *bhagavat*—in relation with the Personality of Godhead; *smṛtam*—regulative principles.

TRANSLATION

Please also describe the expansions of different sacrifices and the paths of mystic powers, analytical study of knowledge, and devotional service, all with their respective regulations.

PURPORT

The word *tantram* is significant herein. Sometimes *tantram* is misunderstood to be the black spiritual science of materialistic persons engaged in sense gratification, but here *tantram* means the science of devotional service compiled by Śrīla Nārada Muni. One can take advantage of such regulative explanations of the path of devotional service and make progressive advancement in the devotional service of the Lord. *Sāṅkhya* philosophy is the basic principle of acquiring knowledge, as will be explained by the sage Maitreya. The *Sāṅkhya* philosophy enunciated by Kapiladeva, the son of Devahūti, is the real source of knowledge about the Supreme Truth. Knowledge not based on the *Sāṅkhya* philosophy is mental speculation and can yield no tangible profit.

TEXT 31

पाण्डपश्वैषम्यं प्रतिलोमनिवेशनम् ।
जीवस्य गतयो याश्च यावतीर्णकर्मजाः ॥३१॥

*pāṇḍa-patha-vaiṣamyaṁ
pratiloma-niveśanam*

*jīvasya gatayo yāś ca
yāvatīr guṇa-karmajāḥ*

pāṇḍa-patha—the path of the faithless; *vaiṣamyaṁ*—imperfection by contradiction; *pratiloma*—crossbreeding; *niveśanam*—situation; *jīvasya*—of the living entities; *gatayah*—movements; *yāś*—as they are; *ca*—also; *yāvatīḥ*—as many as; *guṇa*—modes of material nature; *karmajāḥ*—generated by different work.

TRANSLATION

Please also describe the imperfections and contradictions of the faithless atheists, the situation of crossbreeding, and the movements of the living entities in various species of life according to their particular modes of nature and work.

PURPORT

The combination of living entities in different modes of material nature is called crossbreeding. The faithless atheists do not believe in the existence of God, and thus their paths of philosophy are contradictory. Atheistic philosophies never agree with one another. Different species of life are evidence of varieties of mixtures of the modes of material nature.

TEXT 32

धर्मार्थकाममोक्षाणां निमित्तान्यविरोधतः ।
वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ॥३२॥

*dharmārtha-kāma-mokṣāṇāṁ
nimittāny avirodhataḥ
vārtāyā dāṇḍa-nītēś ca
śrutasya ca vidhīm pṛthak*

dharma—religiosity; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—salvation; *nimittāni*—causes; *avirodhataḥ*—without being contradictory; *vārtāyāḥ*—on the principles of the means of livelihood; *dāṇḍa-nītēḥ*—of law and order; *ca*—also; *śrutasya*—of the codes of scriptures; *ca*—also; *vidhīm*—regulations; *pṛthak*—different.

TRANSLATION

You may also describe the noncontradictory causes of religiosity, economic development, sense gratification and salvation and also the

different means of livelihood and different processes of law and order as mentioned in the revealed scriptures.

TEXT 33

श्राद्धस्य च विधिं ब्रह्मन् पितृणां सर्गमेव च ।
ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् ॥३३॥

śrāddhasya ca vidhim brahman
pitṛṇām sargam eva ca
graha-nakṣatra-tārāṇām
kālāvayava-saṁsthitim

śrāddhasya—of the periodical offerings of respects; ca—also; vidhim—regulations; brahman—O brāhmaṇa; pitṛṇām—of the forefathers; sargam—creation; eva—as; ca—also; graha—planetary system; nakṣatra—the stars; tārāṇām—luminaries; kāla—time; avayava—duration; saṁsthitim—situations.

TRANSLATION

Please also explain the regulations for offering respects to the forefathers, the creation of the Pitṛloka, the time schedule in the planets, stars and luminaries, and their respective situations.

PURPORT

The time durations of day and night as well as of months and years are different in the different planets, stars and luminaries. The higher planets like the moon and Venus have different time measurements than the earth. It is said that six months of this planet earth is equal to one day of the higher planets. In *Bhagavad-gītā* the duration of one day in Brahmaloka is measured to be 1,000 times the four *yugas*, or 4,300,000 multiplied by 1,000. And the month and year in Brahmaloka are calculated in that measure.

TEXT 34

दानस्य तपसो वापि यच्चेष्टपूर्तयोः फलम् ।
प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि ॥३४॥

dānasya tapaso vāpi
yac-ceṣṭā pūrtayoh phalam
pravāsa-sthasyu yo dharma
yasi ca pūṁsa utāpadi

dānasya—of charity; tapasah—of penance; vāpi—lake; yat—that which; ceṣṭā—endeavor; pūrtayoh—of reservoirs of water; phalam—fruitive result; pravāsa-sthasya—one who is away from home; yah—that which; dharmaḥ—duty; yah ca—and which; pūṁsaḥ—of man; uta—described; apadi—in danger.

TRANSLATION

Please also describe the fruitive results of charity and penance and of digging reservoirs of water. Please describe the situation of persons who are away from home and also the duty of a man in an awkward position.

PURPORT

The digging of reservoirs of water for public use is a great work of charity, and retiring from family life after fifty years of age is a great act of penance performed by the sober human being.

TEXT 35

येन वा भगवांस्तुष्येद्धर्मयोनिर्जनार्दनः ।
सम्प्रसीदति वा येषामेतदात्म्याहि मेनघ ॥३५॥

yena vā bhagavāṁs tuṣyed
dharma-yonih janārdanah
samprasīdati vā yeṣām
etad ākh yāhi menagha

yena—by which; vā—either; bhagavān—the Personality of Godhead; tuṣyet—is satisfied; dharma-yonih—the father of all religion; janārdanah—the controller of all living beings; samprasīdati—completely satisfied; vā—either, or; yeṣām—of those; etat—all these; ākh yāhi—kindly describe; me—unto me; anagha—O sinless one.

TRANSLATION

O sinless one, because the Personality of Godhead, the controller of all living entities, is the father of all religion and all those who are candidates for religious activities, kindly describe how He can be completely satisfied.

PURPORT

All religious activities are meant ultimately to satisfy the Supreme Personality of Godhead. The Lord is the father of all religious principles. As stated in *Bhagavad-gītā* (Bg. 7.16), four kinds of pious men—the needy,

the distressed, the enlightened and the inquisitive—approach the Lord in devotional service, and their devotion is mixed with material affection. But above them are the pure devotees whose devotion is not tainted by any material tinges of fruitive work or speculative knowledge. Those who are only miscreants throughout their lives are compared to demons (Bg. 7.15). They are bereft of all knowledge, in spite of any academic educational career they may pursue. Such miscreants are never candidates for satisfying the Lord.

TEXT 36

अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम ।
अनापृष्टमपि ब्रूयुर्गुरवो दीनवत्सलाः ॥३६॥

*anuvratānām śiṣyāṇām
putrāṇām ca dvijottama
anāpṛṣṭam api brūyur
guravo dīna-vatsalāḥ*

anuvratānām—the followers; *śiṣyāṇām*—of the disciples; *putrāṇām*—of the sons; *ca*—also; *dvija-uttama*—O best amongst the *brāhmaṇas*; *anāpṛṣṭam*—that which is not asked for; *api*—in spite of; *brūyuh*—please describe; *guravāḥ*—the spiritual masters; *dīna-vatsalāḥ*—who are kind to the needy.

TRANSLATION

O best among the *brāhmaṇas*, those who are spiritual masters are very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.

PURPORT

There are many subjects to be known from the bona fide spiritual master. The followers, disciples and sons are all on one level for the bona fide spiritual master, and he is always kind to them and always speaks to them on transcendental subjects, even though he is not asked by them. That is the nature of the bona fide spiritual master. Vidura appealed to Maitreya Muni to speak on subjects about which he might not have asked.

TEXT 37

तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः ।
तत्रेषं क उपासीत् क उ स्विद्गुरुरेते ॥३७॥

*tattvānām bhagavaṁ teṣāṁ
katidhā pratisaṅkramāḥ
tatremāṁ ka upāśīraṁ
ka u svid anuśerāte*

tattvānām—of the elements of nature; *bhagavan*—O great sage; *teṣāṁ*—of them; *katidhā*—how many; *pratisaṅkramāḥ*—dissolutions; *tatra*—thereupon; *imam*—unto the Supreme Lord; *ke*—who are they; *upāśīraṁ*—being saved; *ke*—who are they; *u*—who; *svit*—may; *anuśerāte*—serve the Lord while He sleeps.

TRANSLATION

Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.

PURPORT

In the *Brahma-saṁhitā* it is said that all the material manifestations with innumerable universes appear and disappear with the breathing of the *Mahā-Viṣṇu* lying in *yoga-nidrā*, or mystic sleep.

*yah kāraṇārṇava-jale bhajati sam yoga-
nidrāṁ ananta-jagadaṇḍa-saromakūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi
yasyaika-niśvasita-kālam athāvalambya
jūvanti loma-vilājā jagadaṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-višeśo
govindam ādi-puruṣam tam ahaṁ bhajāmi*

“Govinda, the ultimate and Supreme Personality of Godhead [Lord Kṛṣṇa], lies sleeping unlimitedly on the Causal Ocean in order to create unlimited numbers of universes during that sleep. He lies on the water by His own internal potency, and I worship that original Supreme Godhead.

“Due to His breathing, innumerable universes come into existence, and when He withdraws His breath there occurs the dissolution of all the lords of the universes. That plenary portion of the Supreme Lord is called *Mahā-Viṣṇu*, and He is a part of the part of Lord Kṛṣṇa. I worship Govinda, the original Lord.” (Bs.5.47-5.48)

After the dissolution of the material manifestations, the Lord and His kingdom beyond the Causal Ocean do not disappear, nor do the inhabitants, the Lord’s associates. The associates of the Lord are far more

numerous than the living entities who have forgotten the Lord due to material association. The impersonalist's explanation of the word *aham* in the four verses of the original *Bhāgavatam*—*aham evāsam evāgre* etc.—is refuted here. The Lord and His eternal associates remain after the dissolution. Vidura's inquiry about such persons is a clear indication of the existence of all the paraphernalia of the Lord. This is also confirmed in the *Kāśī-khaṇḍa*, as quoted by both Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī, who follow in the footsteps of Śrīla Śrīdhara Svāmī.

*na cyavante ca yad-bhaktā
mahatyāṁ pralayāpadīti
ato 'cyute 'khile loke sa
ekah sarvavago 'vyayam*

"The devotees of the Lord never annihilate their individual existences even after the dissolution of the entire cosmic manifestation. The Lord and the devotees who associate with Him are always eternal, both in the material and spiritual worlds."

TEXT 38

पुरुषस्य च संस्थानं स्वरूपं वा परस्य च ।
ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ॥३८॥

*puruṣasya ca saṁsthānam
svarūpam vā parasya
jñānam ca naigamam yat tad
guru-śiṣya-prayojanam*

puruṣasya—of the living entity; *ca*—also; *saṁsthānam*—existence; *svarūpam*—identity; *vā*—either, or; *parasya*—of the Supreme; *ca*—also; *jñānam*—knowledge; *ca*—also; *naigamam*—in the matter of the *Upaniṣads*; *yat*—that; *tad*—the same; *guru*—spiritual master; *śiṣya*—disciple; *prayojanam*—necessity.

TRANSLATION

What are the truths regarding the living entities and the Supreme Personality of Godhead? What are their identities? What are the specific values in the knowledge in the Vedas, and what are the necessities for the spiritual master and his disciples?

PURPORT

The living entities are constitutionally servitors of the Lord, who can accept all kinds of services from everyone. It is clearly declared (Bg. 5.29) that the Lord is the supreme enjoyer of the benefits of all sacrifices and penances, the proprietor of all that is manifested and the friend of all living entities. That is His real identity. Therefore, when the living entity accepts this supreme proprietorship of the Lord and acts in that attitude, that is his real identity. In order to elevate the living entity to this standard of knowledge, there is the necessity of spiritual association. The bona fide spiritual master desires that his disciples know the process of rendering transcendental service to the Lord, and the disciples also know that they have to learn about the eternal relationship between God and the living entity from a self-realized soul. To disseminate transcendental knowledge one must retire from mundane activities on the strength of enlightenment in knowledge in terms of Vedic wisdom. That is the sum and substance of all the questions in this verse.

TEXT 39

निमित्तानि च तस्येह प्रोक्तान्यनव धरिमः ।
स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ॥३९॥

*nimittāni ca tasyeha
proktāny anagha sūribhiḥ
svato jñānān kutaḥ puṁsām
bhaktir vairāgyam eva vā*

nimittāni—the source of knowledge; *ca*—also; *tasya*—of such knowledge; *ihā*—in this world; *proktāni*—mentioned; *anagha*—spotless; *sūribhiḥ*—by devotees; *svataḥ*—self-sufficient; *jñānam*—knowledge; *kutaḥ*—how; *puṁsām*—of the living entity; *bhaktiḥ*—devotional service; *vairāgyam*—detachment; *eva*—certainly; *ca*—also.

TRANSLATION

Spotless devotees of the Lord have mentioned the source of such knowledge. How could one have knowledge of devotional service and detachment without the help of such devotees?

PURPORT

There are many inexperienced persons who advocate self-realization without the help of a spiritual master. They decry the necessity of the

spiritual master and try themselves to take his place by propagating the theory that a spiritual master is not necessary. *Śrīmad-Bhāgavatam*, however, does not approve this viewpoint. Even the great transcendental scholar Vyāsadeva had need of a spiritual master, and under the instruction of his spiritual master, Nārada, he prepared this sublime literature, *Śrīmad-Bhāgavatam*. Even Lord Caitanya, although He is Kṛṣṇa Himself, accepted a spiritual master; even Lord Kṛṣṇa accepted a spiritual master, Sāndīpani Muni, in order to be enlightened; and all the ācāryas and saints of the world had spiritual masters. In *Bhagavad-gītā* Arjuna accepted Lord Kṛṣṇa as his spiritual master, although there was no necessity of such a formal declaration. So, in all cases, there is no question about the necessity of accepting a spiritual master. The only stipulation is that the spiritual master should be bona fide; i.e., the spiritual master must be in the proper chain of disciplic succession called the *paramparā* system.

Sūribhīḥ are great scholars, but they may not always be *anagha*, or spotless. The *anagha-sūri* is one who is a pure devotee of the Lord. Those who are not pure devotees of the Lord, or who want to be on an equal level with Him, are not *anagha-sūri*. Pure devotees have prepared many books of knowledge on the basis of authorized scriptures. Śrīla Rūpa Gosvāmī and his assistants, under the instructions of Lord Śrī Caitanya Mahāprabhu, have all written various literatures for the guidance of prospective devotees, and anyone who is very serious about raising himself to the standard of a pure devotee of the Lord must take advantage of those literatures.

TEXT 40

एतान्मे पृच्छतः प्रश्नान् हरे: कर्मविवित्सया ।
ब्रूहि मे ज्ञास्य मित्रत्वादजया नष्टचक्षुषः ॥४०॥

etān me pṛcchataḥ praśnān
hareḥ karma-vivitsayā
brūhi me jñāsyā mitratvād
ajayā naṣṭa-cakṣuṣāḥ

etān—all these; me—mine; pṛcchataḥ—of one who inquires; praśnān—questions; hareḥ—of the Supreme Lord; karma—pastimes; vivitsayā—desiring to know; brūhi—kindly describe; me—unto me; ajayā—of one who is ignorant; mitratvād—because of friendship; ajayā—by the external energy; naṣṭa-cakṣuṣāḥ—those who have lost their vision.

TRANSLATION

My dear sage, I have put all these questions before you with a view to know the pastimes of Hari, the Supreme Personality of Godhead. You are the friend of all, so kindly describe them for all those who have lost their vision.

PURPORT

Vidura put forward many varieties of questions with a view to understand the principles of transcendental loving service to the Lord. As stated in *Bhagavad-gītā* (Bg. 2.41), devotional service to the Lord is one, and the mind of the devotee is not diverted to the many branches of uncertainties. Vidura's purpose was to be situated in that service to the Lord, wherein one merges undivertedly. He claimed the friendship of Maitreya Muni, not because he was Maitreya's son but because Maitreya was actually the friend of all who have lost their spiritual vision due to material influence.

TEXT 41

सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ ।
जीवाभयप्रदानस्य न कुर्वीरन् कलामपि ॥४०॥

serve vedāś ca yajñāś ca
tapo dānāni cānaghā
jīvābhaya-pradānasya
na kurvīrān kalām api

serve—all kinds of; vedāḥ—divisions of the *Vedas*; ca—also; yajñāḥ—sacrifices; ca—also; tapaḥ—penances; dānāni—charities; ca—and; anagha—O spotless one; jīva—the living entity; abhaya—immunity from material pangs; pradānasya—of one who gives such assurance; na—not; kurvīrān—can be equalized; kalām—even partially; api—certainly.

TRANSLATION

O spotless one, your answers to all these questions will grant immunity to all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.

PURPORT

The highest perfectional work of charity is to give people in general immunity from the anxieties of material existence. This can be done only

by performing activities in devotional service to the Lord. Such knowledge is incomparable. Cultivation of the knowledge in the *Vedas*, performance of sacrifice and distribution of munificent charities all together cannot form even a part of the immunity from the pangs of material existence that is gained from devotional service. The charity of Maitreya will not only help Vidura, but, due to its universal nature, will deliver all others in all times. Thus Maitreya is immortal.

TEXT 42

श्रीशुक उवाच

स । इत्थमाणृष्टपुराणकत्पः । कुरुप्रधानेन मुनिप्रधानः ।
प्रवृद्धहर्षो भगवत्कथायां सञ्चोदितस्तं प्रहसनिवाह ॥४२॥

śrī śuka uvāca
sa ittham āprṣṭa-purāṇa-kalpah
kuru-pradhānena muni-pradhānāḥ
pravṛddha-harṣo bhagavat-kathāyāṁ
sañcoditas tam prahasann-ivāha

śrī śukah uvāca—Śrī Śukadeva Gosvāmī said; saḥ—he; ittham—thus; āprṣṭa—being questioned; purāṇa-kalpah—one who knows how to explain the supplements of the *Vedas* (the *Purāṇas*); kuru-pradhānena—by the chief of the Kurus; muni-pradhānāḥ—the chief amongst the sages; pravṛddha—sufficiently enriched; harṣaḥ—satisfaction; bhagavat—the Personality of Godhead; kathāyāṁ—in the topics of; sañcoditah—being so infused; tam—unto Vidura; prahasan—with smiles; iva—like that; āha—replied.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Thus the chief of the sages, who was always enthusiastic about describing topics regarding the Personality of Godhead, began to narrate the descriptive explanation of the *Purāṇas*, being so infused by Vidura. He was very much enlivened by speaking on the transcendental activities of the Lord.

PURPORT

Great learned sages like Maitreya Muni are always very enthusiastic about describing the transcendental activities of the Lord. Maitreya Muni,

being thus invited by Vidura to speak, appeared to be smiling because he actually felt transcendental bliss.

Thus end the *Bhaktivedanta purports* of the Third Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Further Inquiries by Vidura."

CHAPTER EIGHT

Manifestation of Brahmā from Garbhodakaśāyi Viṣṇu

TEXT 1

मैत्रेय उवाच
सत्सेवनीयो बत पूरुंशो
यल्लोकपालो भगवत्प्रधानः ।
बभूविथेहाजितकीर्तिमालां
पदे पदे नूतनयस्यभीक्ष्मम् ॥ १ ॥

*maitreya uvāca
sat-sevanīyo bata pūru-vamśo
yat loka-pālo bhagavat-pradhānāḥ
babhūvithehājita kīrti-mālām
pade pade nūtanayasy abhīkṣṇam*

śrī maitreyaḥ uvāca—Śrī Maitreya Muni said; *sat-sevanīyah*—worthy to serve the pure devotees; *bata*—oh, certainly; *pūru-vamśaḥ*—the descendants of King Pūru; *yat*—in which; *loka-pālaḥ*—the kings are; *bhagavat-pradhānāḥ*—chiefly devoted to the Personality of Godhead; *babhūvitha*—you are also born; *iha*—in this; *ajita*—the Lord, who is unconquerable; *kīrti-mālām*—chain of transcendental activities; *pade pade*—step by step; *nūtanayasi*—becoming newer and newer; *abhīkṣṇam*—always.

TRANSLATION

The great sage Maitreya Muni said to Vidura: The royal dynasty of King Pūru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment.

PURPORT

The great sage Maitreya thanked Vidura and praised him by reference to his family glories. The Pūru dynasty is full of devotees of the Personality of Godhead and is therefore glorious. Because they are not attached to impersonal Brahman or to the localized Paramātmā but are directly attached to Bhagavān, the Personality of Godhead, they are therefore worthy to render service to the Lord and His pure devotees. Because Vidura was one of the descendants of that family, naturally he engaged in spreading wide the ever new glories of the Lord. Maitreya felt happy to have such glorious company as Vidura. He considered the company of Vidura to be most desirable because such association can accelerate one's dormant propensities for devotional service.

TEXT 2

सोऽहं नृणां शुल्कसुखाय दुःखं
महदतानां विरमाय तस्य ।
प्रवर्तये भागवतं पुराणं
यदाहं साक्षात्भगवानृषिभ्यः ॥ २ ॥

so 'ham nṛṇām kṣulla-sukhāya duḥkham
mahadgatānām viramāya tasya
pravartaye bhāgavatam purāṇam
yad āha sākṣāt bhagavān ṛṣibhyah

sah—that; aham—I; nṛṇām—of the human being; kṣulla—very little; sukhāya—for happiness; duḥkham—distress; mahat—great; gatānām—entered into; viramāya—for mitigation; tasya—his; pravartaye—shall begin; bhāgavatam—Śrīmad-Bhāgavatam; purāṇam—Vedic supplement; yat—which; āha—said; sākṣāt—directly; bhagavān—the Personality of Godhead; ṛṣibhyah—unto the sages.

TRANSLATION

Let me now begin speaking on the Bhāgavata Purāṇa, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure.

PURPORT

The sage Maitreya proposed to speak on Śrīmad-Bhāgavatam because it is especially compiled, and traditionally comes down in the discipic

Text 3] Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu

succession, for the solution of all the problems of human society. Only one who is fortunate can have the opportunity to hear Śrīmad-Bhāgavatam in the association of pure devotees of the Lord. Under the spell of material energy, the living entities are entrapped in the bondage of many difficulties simply for the sake of a little bit of material happiness. They engage in fruitive activities, not knowing the implications. Under the false impression that the body is the self, the living entities foolishly relate to so many false attachments. They think that they can engage with materialistic paraphernalia forever. This gross misconception of life is so strong that a person suffers continually, life after life, under the external energy of the Lord. If one comes in contact with the book Bhāgavata as well as with the devotee Bhāgavata who knows what the Bhāgavatam is, then such a fortunate man gets out of the material entanglement. Therefore Śrī Maitreya Muni, out of compassion for the suffering men in the world, proposes to speak on the Śrīmad-Bhāgavatam first and last.

TEXT 3

आसीनपूर्व्या भगवन्तमाद्यं
सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
विवित्सत्त्वत्त्वमतः परस्य
कुमारमुख्या मुनयोऽन्वपृच्छन् ॥ ३ ॥

āśinam urvyām bhagavantam ādyam
saṅkarṣaṇam devam akuṇṭha-sattvam
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo'nvaprcchan

āśinam—seated; urvyām—down the universe; bhagavantam—unto the Lord; ādyam—the original; saṅkarṣaṇam—Saṅkarṣaṇa; devam—Personality of Godhead; akuṇṭha-sattvam—undeterred knowledge; vivitsavas—being inquisitive to know; tattvam ataḥ—truth like this; parasya—regarding the Supreme Personality of Godhead; kumāra—the boy saint; mukhyāḥ—the chief; munayah—great sages; anvaprcchan—inquired like this.

TRANSLATION

Some time ago, being inquisitive to know, Sanatkumāra, the chief of the boy saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Saṅkarṣaṇa, who is seated at the bottom of the universe.

PURPORT

This is in clarification of the statement that the Lord spoke directly on the *Śrīmad-Bhāgavatam*. When and unto whom the *Bhāgavatam* was spoken is explained herewith. Questions similar to those put forward by Vidura were asked by great sages like Sanatkumāra, and Lord Saṅkarṣaṇa, the plenary expansion of the Supreme Lord Vāsudeva, answered them.

TEXT 4

स्वमेव धिष्यं बहु मानयन्तं
यद्वासुदेवाभिधमामनन्ति ।
प्रत्यग्भृताशास्त्रज्ञकोशमीष-
दुन्मीलयन्तं विबुधोदयाय ॥ ४ ॥

svam eva dhiṣyam bahu mānayantā
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣambuja-kośam īśad
unmīlayantam vibudhodayāya

svam—Himself; *eva*—thus; *dhiṣyam*—situuated; *bahu*—greatly; *mānayantam*—esteemed; *yat*—that which; *vāsudeva*—Lord Vāsudeva; *abhidham*—by the name; *āmananti*—acknowledge; *pratyak-dhṛta-akṣa*—eyes settled for introspection; *ambuja-kośam*—lotuslike eye; *īśat*—slightly; *unmīlayantam*—opened; *vibudha*—greatly learned sages; *udayāya*—for the sake of advancement.

TRANSLATION

At that time Lord Saṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotuslike eyes and began to speak.

TEXT 5

सधुन्युदादैः सजटाकलापै-
रूपस्पृशन्तश्चरणोपधानम् ।
पर्वं यदर्चन्त्यहिराजकन्याः
सग्रेमनानावतिभिर्वरार्थः ॥ ५ ॥

Text 5] Manifestation of Brahmā from Garbhodakaśayī Viṣṇu

svar-dhunyudārdraiḥ svajaṭā-kalāpair
upaspr̄ṣṭāś caraṇopadhānam
padmam yad arcanti ahi-rāja-kanyāḥ
sa-prema nānā-balibhir varārthāḥ

svar-dhunī-uda—by the water of the Ganges; *ārdraiḥ*—being moistened; *svajaṭā*—bunch of hairs; *kalāpaiḥ*—situated on the head; *upaspr̄ṣṭāḥ*—by so touching; *caraṇa-upadhānam*—the shelter of His feet; *padmam*—the lotus shelter; *yat*—that which; *arcanti*—worships; *ahi-rāja*—the serpent king; *kanyāḥ*—daughters; *sa-prema*—with great devotion; *nānā*—various; *balibhiḥ*—paraphernalia; *vara-arthaḥ*—being desirous of husbands.

TRANSLATION

The sages came from the highest planets down to the lower region through the water of the Ganges, and therefore the hair on their heads was wet. They touched the lotus feet of the Lord, which are worshiped with various paraphernalia by the daughters of the serpent king when they desire good husbands.

PURPORT

The Ganges water flows directly from the lotus feet of Viṣṇu, and its course runs from the highest planet of the universe down to the lowest. The sages came down from Satyaloka by taking advantage of the flowing water, a process of transportation made possible by the power of mystic *yoga*. If a river flows thousands and thousands of miles, a perfect *yogi* can at once transport himself from one place to another simply by dipping in its water. The Ganges is the only celestial river which flows throughout the universe, and great sages travel all over the universe via this sacred river. The statement that their hair was wet indicates that it was directly moistened by the water originating from the lotus feet of Viṣṇu (the Ganges). Whoever touches the water of the Ganges to his head surely touches the lotus feet of the Lord directly and can become free from all effects of sinful acts. If after taking a bath in the Ganges or being washed of all sins, a man guards himself against committing further sinful acts, then certainly he is delivered. But if he again takes up sinful activities, his bath in the Ganges is as good as that of the elephant, who nicely takes his bath in a river but later spoils the whole thing by covering himself with dust on the land.

TEXT 6

मुहुर्गृणन्तो वचसानुराग-
स्वलत्पदेनास्य कृतानि तज्ज्ञाः ।
किरीटसाहस्रमणिप्रवेक-
प्रद्योतितोदामफणासहस्रम् ॥ ६ ॥

*muhur gr̄ṇānto vacasānurāgas
khalat-padenāsyā kṛtāni taj-ñāḥ
kiriṭa-sāhasra-maṇi-praveka-
pradyotitoddāma-phaṇā-sahasram*

muhuḥi—again and again; *gr̄ṇantah*—glorifying; *vacasā*—by words; *anurāgaḥ*—with great affection; *khalat-padena*—with symmetrical rhythm; *asya*—of the Lord; *kṛtāni*—activities; *tat-ñāḥ*—one who knows the pastimes; *kiriṭa*—helmets; *sāhasra*—thousands; *maṇi-praveka*—glowing effulgence of the valuable stones; *pradyotita*—emanating from; *uddāma*—raised; *phaṇā*—hoods; *sahasram*—thousands.

TRANSLATION

The four Kumāras, headed by Sanat-kumāra, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Saṅkarṣaṇa, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.

PURPORT

The Lord is sometimes addressed as *uttamaśloka*, which means “one who is worshiped with selected words by devotees.” A profusion of such selected words comes from a devotee who is fully absorbed in affection and love for the devotional service of the Lord. There are many instances in which even a small boy who was a great devotee of the Lord could offer excellent prayers in the choicest words for glorification of the pastimes of the Lord. In other words, without the development of fine affection and love, one cannot offer prayers to the Lord very suitably.

TEXT 7

प्रोक्तं किलैद्वगवत्तमेन
निवृत्तिर्घर्भिरताय तेन ।

सनत्कुमाराय स चाह पृष्ठः
सांख्यायनायाङ्ग धृतव्रताय ॥ ७ ॥

*proktam kilaitad bhagavattamena
nivṛtti-dharmābhiratāya tena
sanat-kumārāya sa cāha pr̄ṣṭāḥ
sāṅkhyāyanāyāṅga dhṛtvratāya*

proktam—was said; *kila*—certainly; *etat*—this; *bhagavattamena*—by Lord Saṅkarṣaṇa; *nivṛtti*—renunciation; *dharma-abhiratāya*—unto one who has taken this religious vow; *tena*—unto him; *sanat-kumārāya*—unto Sanat-Kumāra; *sāḥ*—he; *ca*—also; *āha*—said; *pr̄ṣṭāḥ*—when inquired of; *sāṅkhyāyanāyā*—unto the great sage Sāṅkhyāyana; *āṅga*—my dear Vidura; *dhṛtvratāya*—unto one who has taken such a vow.

TRANSLATION

Lord Saṅkarṣaṇa thus spoke the purport of Śrīmad-Bhāgavatam to the great sage Sanat-kumāra, who had already taken the vow of renunciation. Sanat-kumāra also, in his turn, when inquired of by Sāṅkhyāyana Muni, explained Śrīmad-Bhāgavatam as he had heard it from Saṅkarṣaṇa.

PURPORT

This is the way of the *paramparā* system. Although Sanat-kumāra, the well-known great saintly *kumāra*, was in the perfect stage of life, still he heard the message of Śrīmad-Bhāgavatam from Lord Saṅkarṣaṇa. Similarly, when he was questioned by Sāṅkhyāyana Ṛṣi, he spoke to him the same message which he heard from Lord Saṅkarṣaṇa. In other words, unless one hears from the proper authority one cannot become a preacher. In devotional service, therefore, two items out of the nine, namely hearing and chanting, are most important. Without hearing nicely, one cannot preach the message of Vedic knowledge.

TEXT 8

सांख्यायनः पारमहंस्यमूर्ख्यो
विवक्षमाणो भगवद्भूतीः ।
जगाद सोऽसद्गुरवेऽन्तिताय
पराशरायाथ वृहस्पतेश्च ॥ ८ ॥

sāṅkhyāyanah pāramahaṁsyā-mukhyo
vivakṣamāṇo bhagavad-vibhūtih
jagāda so 'smaṁ-gurave 'nvitāya
parāśarāyātha bṛhaspateś ca

sāṅkhyāyanah—the great sage Sāṅkhyāyana; pāramahaṁsyā-mukhyah—the chief of all transcendentalists; vivakṣamāṇah—while reciting; bhagavat-vibhūtih—the glories of the Lord; jagāda—it came to; saḥ—he; asmat—mine; gurave—unto my spiritual master; anvitāya—followed; parāśarāya—unto the sage Parāśara; atha bṛhaspateḥ ca—also to Bṛhaspati.

TRANSLATION

The great sage Sāṅkhyāyana was the chief amongst the transcendentalists, and when he was describing the glories of the Lord in terms of Śrīmad-Bhāgavatam, it so happened that my spiritual master, Parāśara, and Bṛhaspati both heard him.

TEXT 9

श्रोवाच महं स दयालुरुक्तो
मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं तवैतत्कथयामि वत्स
श्रद्धालवे नित्यमनुव्रताय ॥ ९ ॥

provāca mahyam sa dayālur ukto
muniḥ pulastyena purāṇam ādyam
so 'ham tavaitat kathayāmi vatsa
śraddhā-lave nityam anuvratāya

provāca—said; mahyam—unto me; saḥ—he; dayāluh—kindhearted; uktah—aforementioned; muniḥ—sage; pulastyena—by the sage Pulastya; purāṇam ādyam—the foremost of all the Purāṇas; saḥ aham—that also I; tava—unto you; etat—this; kathayāmi—shall speak; vatsa—my dear son; śraddhā-lave—unto one who is faithful; nityam—always; anuvratāya—unto one who is a follower.

TRANSLATION

The great sage Parāśara, as aforementioned, being so advised by the great sage Pulastya, spoke unto me the foremost of the Purāṇas [Bhāgavatam]. I shall also describe this before you, my dear son, in terms of my hearing, because you are always my faithful follower.

PURPORT

The great sage of the name Pulastya is the father of all demoniac descendants. Once upon a time Parāśara began a sacrifice in which all the demons were to be burnt to death because his father had been killed and devoured by one of them. The great sage Vasiṣṭha Muni arrived at the sacrifice and requested Parāśara to stop the deadly action, and Parāśara could not deny the request because of Vasiṣṭha's position and respect in the community of sages. Parāśara having stopped the sacrifice, Pulastya, the father of the demons, appreciated his brahminical temperament and gave the blessing that in the future he would be a great speaker on the Vedic literatures called the Purāṇas, the supplements of the Vedas. Parāśara's action was appreciated by Pulastya because he forgave the demons out of his brahminical power of forgiveness. Parāśara was able to demolish all the demons in the sacrifice, but he considered: "Demons are so made that they devour living creatures, men and animals, but why on that account should I withdraw my brahminical qualification of forgiveness?" As the great speaker of the Purāṇas, Parāśara first of all spoke on the Śrīmad-Bhāgavata Purāṇa because it is the foremost of all the Purāṇas. Maitreya Muni desired to narrate the same Bhāgavatam which he had heard from Parāśara, and Vidura was qualified to hear it because of his faithfulness and his following the instructions received from superiors. So Śrīmad-Bhāgavatam was being narrated from time immemorial by the disciplic succession, even before the time of Vyāsadeva. The so-called historians calculate the Purāṇas to be only a few hundred years old, but factually the Purāṇas existed from time immemorial, before all historical calculations by the mundaners and speculative philosophers.

TEXT 10

उदाप्लुतं विश्वमिदं तदाऽसीद्
यन्निद्रयामीलितद्भू न्यमीलयत् ।
अहीन्द्रतल्पेऽधिशयन् एकः
कृतक्षणः स्वात्मरतौ निरीहः ॥ १० ॥

udāplutam viśvam idam tadāśīd
yannidrayāmīlitadṛṇ nyamīlayat
ahīndra-talpe�dhiśayana ekaḥ
kṛtakṣṇaḥ svātma-ratau nīrīhaḥ

uda—water; āplutam—submerged in; viśvam—the three worlds; idam—this; tadā—at that time; āśīt—it so remained; yat—in which; nīdraya—in

slumber; *amīlita*—closed; *dīk*—eyes; *nyamīlayat*—not completely closed; *ahīndra*—the great snake Ananta; *talpe*—on the bed of; *adhiśayānāḥ*—lying on; *ekaḥ*—alone; *kṛta-kṣṇāḥ*—being engaged; *svātma-ratau*—enjoying in His internal potency; *nirīhāḥ*—without any part of external energy.

TRANSLATION

At that time when the three worlds were submerged in water, Garbhodakaśāyī Viṣṇu was alone, lying on His bedstead the great snake Ananta, and although He appeared to be in slumber in His own internal potency, free from the action of the external energy, His eyes were not completely closed.

PURPORT

The Lord is eternally enjoying transcendental bliss by His internal potency, whereas the external potency is suspended during the time of the dissolution of the cosmic manifestation.

TEXT 11

सोऽन्तःशरीरेऽपितभूतस्त्वमः
कालात्मिकां शक्तिमुदीरयाणः ।
उवास तस्मिन् सलिले पदे स्वे
यथानलो दारुणि रुद्धवीर्यः ॥११॥

so'ntah śarīre 'rpita-bhūta-sūkṣmaḥ
kālātmikām śaktim udīrayāṇāḥ
uvāsa tasmin salile pade sve
yathānalo dāruṇi ruddha-vīryaḥ

sah—the Supreme Lord; *antaḥ*—within; *śarīre*—in the transcendental body; *arpita*—kept; *bhūta*—material elements; *sūkṣmaḥ*—subtle; *kālātmikām*—the form of time; *śaktim*—energy; *udīrayāṇāḥ*—invigorating; *uvāsa*—resided; *tasmin*—therein; *salile*—in the water; *pade*—in the place; *sve*—His own; *yathā*—as much as; *analaḥ*—fire; *dāruṇi*—in the fuel wood; *ruddha-vīryaḥ*—submerged strength.

TRANSLATION

Just like the strength of fire within fuel wood, the Lord remained within the water of dissolution, submerging all the living entities in their subtle bodies. He lay in the self-invigorated energy called *kāla*.

PURPORT

After the three worlds—the upper, lower and middle planetary systems—merged into the water of dissolution, the living entities of all the three worlds remained in their subtle bodies by dint of the energy called *kāla*. In this dissolution, the gross bodies became unmanifest, but the subtle bodies existed, just like the water of the material creation. Thus the material energy was not completely wound up, as is the case in the full dissolution of the material world.

TEXT 12

चतुर्युगानां च सहस्रमप्सु
सपन् स्वयोदीरितया स्वशक्त्या ।
कालात्म्याऽसादितकर्मतन्त्रो
लोकानवीतान्दृशो स्वदेहे ॥१२॥

catur yugānām ca sahasram apsu
svapan svayodīritayā svashaktyā
kālātmyayā 'sādita-karma-tantra
lokān apitān dadṛśo svadehe

catuḥ—four; *yugānām*—of the millenniums; *ca*—also; *sahasram*—one thousand; *apsu*—in the water; *svapan*—dreaming in sleep; *svayā*—with His internal potency; *udīritayā*—for further development; *svashaktyā*—by His own energy; *kāla-ātmyayā*—by the name *kāla*; *āsādita*—being so engaged; *karma-tantraḥ*—in the matter of fruitive activities; *lokān*—the total living entities; *apitān*—bluish; *dadṛśe*—saw it so; *svadehe*—in His own body.

TRANSLATION

The Lord lay down for four thousand yuga cycles in His internal potency, and by His external energy He appeared to be sleeping within the water. When the living entities were coming out for further development of their fruitive activities, actuated by the energy called *kāla*-śakti, He saw His transcendental body as bluish.

PURPORT

In the *Viṣṇu Purāṇa*, *kāla*-śakti is mentioned as *avidyā*. The symptom of the influence of the *kāla*-śakti is that one has to work in the material world for fruitive results. The fruitive workers are described in *Bhagavad-gītā* as *mūḍhas*, or foolish. Such foolish living entities are very enthusiastic to

work for some temporary benefit within perpetual bondage. One thinks himself very clever throughout his life if he is able to leave behind him a great asset of wealth for his children, and to achieve this temporary benefit he takes the risk of all sinful activities, without knowledge that such activities will keep him perpetually bound by the shackles of material bondage. Due to this polluted mentality and due to material sins, the aggregate combination of living entities appeared to be bluish. Such an impetus of activity for fruitive result is made possible by the dictation of the external energy of the Lord, *kāla*.

TEXT 13

तस्यार्थसुक्ष्माभिनिविष्टह्ये-
रन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः
सूष्यन्त्वाभिद्यत नाभिदेशात् ॥१३॥

*tasyārthaśuksmābhinivishṭa-dṛṣṭer
antar-gato'rtha rajasā tanīyān
guṇena kālānugatena viddhah
sūṣyamān tadābhidyata nābhidesāt*

tasya—His; *artha*—subject; *sūksma*—subtle; *abhinivisṭa-dṛṣṭeh*—of one whose attention was fixed; *antar-gataḥ*—internal; *arthaḥ*—purpose; *rajasā*—by the mode of passion of material nature; *tanīyān*—very subtle; *guṇena*—by the qualities; *kāla-anugatena*—in due course of time; *viddhah*—agitated; *sūṣyah*—generating; *tat*—that; *abhidyata*—pierced into; *nābhidesāt*—from the abdomen.

TRANSLATION

The subtle subject matter of creation, on which the Lord's attention was fixed, was agitated by the material mode of passion, and thus the subtle form of creation pierced through His abdomen.

TEXT 14

स पश्चकोशः सहसोदतिष्ठत्
कालेन कर्मप्रतिबोधनेन ।
स्त्रोचिता तत्सलिलं विशालं
विद्योतयन्तर्क इवात्मयोनिः ॥१४॥

*sa padma-kośah sahasodatiṣṭhat
kālena karma-pratibodhanena
sva-rociṣā tat salilām viśālam
vidyotayan arka ivātma-yonih*

sah—that; *padma-kośah*—bud of a lotus flower; *saḥasā*—suddenly; *udatiṣṭhat*—appeared; *kālena*—by time; *karma*—fruitive activities; *pratibodhanena*—awakening; *sva-rociṣā*—by its own effulgence; *tat*—that; *salilām*—water of devastation; *viśālam*—vast; *vidyotayan*—illuminating; *arkah*—the sun; *iva*—like; *ātma-yonih*—generating from the Personality of Viṣṇu.

TRANSLATION

Piercing through, this sum total form of the fruitive activity of the living entities took the shape of the bud of a lotus flower generated from the Personality of Viṣṇu, and by His supreme will it illuminated everything, like the sun, and dried up the vast waters of devastation.

TEXT 15

तलोकयन्त स उ एव विष्णुः
प्रावीविशत्सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता
स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ॥१५॥

*tal oka-padmam sa u eva viṣṇuh
prāvīviśat sarva-guṇāvabhāsam
tasmin svayam veda-mayo vidhātā
svayam-bhuvam yam sma vadanti so 'bhūt*

tat—that; *loka*—universal; *padmam*—lotus flower; *saḥ*—He; *u*—certainly; *eva*—factually; *viṣṇuh*—the Lord; *prāvīviśat*—entered into; *sarva*—all; *guṇāvabhāsam*—reservoir of all modes of nature; *tasmin*—in which; *svayam*—in person; *veda-mayah*—the personality of Vedic wisdom; *vidhātā*—controller of the universe; *svayam-bhuvam*—self-born; *yam*—whom; *sma*—in the past; *vadanti*—do say; *sah*—he; *abhūt*—generated.

TRANSLATION

Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated.

PURPORT

This lotus flower is the universal *virāṭa* form, or the gigantic form of the Lord in the material world. It becomes amalgamated in the Personality of Godhead Viṣṇu, in His abdomen, at the time of dissolution, and it becomes manifest at the time of creation. This is due to Garbhodakaśāyī Viṣṇu, who enters into each of the universes. In this form is the sum total of all the fruitive activities of the living entities conditioned by material nature, and the first of them, namely Brahmā, or the controller of the universe, is generated from this lotus flower. This first-born living being, unlike all the others, has no material father, and thus he is called self-born or *svayambhū*. He goes to sleep with Nārāyaṇa at the time of devastation, and when there is another creation, he is born in this way. From this description we have the conception of three—the gross *virāṭa* form, the subtle *Hiranyagarbha* and the material creative force, Brahmā.

TEXT 16

तस्यां स चाम्भोरुहर्णिकाया-
मवस्थितो लोकमपश्यमानः ।
परिक्रमन् व्योम्नि विशृतनेत्र-
श्वत्वारि लेभेऽनुदिशं मुखानि ॥१६॥

*tasyām sa cāmbho-ruha-kariṇikāyām
avasthito lokam apaśyamānāḥ
parikraman vyomni vivṛta-netras
catvāri lebhe'nuḍiśām mukhāni*

tasyām—in that; *ca-ambho*—water; *ruha-kariṇikāyām*—whorl of the lotus; *avasthitāḥ*—being situated; *lokam*—the world; *apaśyamānāḥ*—without being able to see; *parikraman*—circumambulating; *vyomni*—in space; *vivṛta-netraḥ*—while moving the eyes; *catvāri*—four; *lebhe*—achieved; *anuḍiśām*—in terms of direction; *mukhāni*—mouths.

TRANSLATION

Brahmā, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

TEXT 17

तस्माद्युगान्तश्वसनावघूर्ण-
जलोर्मिचक्रात्सलिलाद्विरुद्धम् ।
उपाश्रितः कञ्जमु लोकतत्त्वं
नात्मानमद्वाविदादिदेवः ॥१७॥

*tasmād yugānta-śvasanāva-ghūrṇa-
jalormi-cakrāt salilād virūḍham
upāśritaḥ kañjam u loka-tattvam
nātmānam addhāvidādādi-devaḥ*

tasmāt—from there; *yugānta*—at the end of the millennium; *śvasanāva*—the air of devastation; *ghūrṇa*—because of movement; *jala*—water; *urmi-cakrāt*—out of the circle of waves; *salilāt*—from the water; *virūḍham*—situated on them; *upāśritaḥ*—having the shelter of; *kañjam*—lotus flower; *u*—in astonishment; *loka-tattvam*—the mystery of creation; *na*—not; *nātmānam*—himself; *addha*—perfectly; *avidat*—could understand; *ādi-devaḥ*—the first demigod.

TRANSLATION

Lord Brahmā, situated in that lotus, could not perfectly understand the creation, the lotus or himself. At the end of the millennium the air of devastation began to move the water and the lotus in great circular waves.

PURPORT

Lord Brahmā was perplexed about his creation, the lotus and the world, even though he tried to understand them for one millennium, which is beyond calculation in the solar years of human beings. No one, therefore, can know the mystery of the creation and cosmic manifestation simply by mental speculation. The human being is so limited in his capacity that without the help of the Supreme he can hardly understand the mystery of the will of the Lord in terms of creation, continuance and destruction.

TEXT 18

क एष योऽसावहमज्ञष्ट
एतत्कुतो वाज्जमनन्यदप्सु ।

अस्ति श्वधस्तादिह किञ्चनैत-
दधिष्ठितं यत्र सता नु भाव्यम् ॥१८॥

ka eṣa yo'sāv aham abja-prṣṭha
etat kuto vābjam ananyad apsu
asti hy adhastād iha kiñcanaitad
adhiṣṭhitān yatra satā nu bhāvyam

kaḥ—who; *eṣaḥ*—this; *yaḥ* *asau aham*—that I am; *abja-prṣṭha*—on top of the lotus; *etat*—this; *kutaḥ*—wherfrom; *vā*—either; *abjam*—lotus flower; *ananyat*—otherwise; *apsu*—in the water; *asti*—there is; *hi*—certainly; *adhastāt*—from below; *iha*—in this; *kiñcana*—anything; *na*—not; *etat*—this; *adhiṣṭhitam*—sited; *yatra*—wherein; *satā*—automatically; *nu*—or not; *bhāvyam*—must be.

TRANSLATION

Lord Brahmā, in his ignorance, contemplated: Who am I that am situated on the top of this lotus? Wherfrom has it sprouted? There must be something downwards, and that from which this lotus has grown must be within the water.

PURPORT

The subject matter of the speculations of Brahmā in the beginning regarding the creation of the cosmic manifestation is still a subject matter for mental speculators. The most intelligent man is he who tries to find the cause of his personal existence and that of the whole cosmic creation and thus tries to find the ultimate cause. If his attempt is properly executed with penances and perseverance, it is sure to be crowned with success.

TEXT 19

स इत्यमुद्वीश्य तदञ्जनाल-
नार्दीभिरन्तर्जलमाविवेश
नर्वागतस्तत्वरनालनाल-
नाभि विचिन्वत्सदविन्दताजः ॥१९॥

sa ittham udvīkṣya-tad-abja-nāla-
naḍībhir antar-jalam āviveśa
nārvāg-gatas tat-khara-nāla-nāla-nābhim
vicinvaṁs tad avindatājāḥ

saḥ—he (Brahmā); *ittham*—in this way; *udvīkṣya*—contemplating; *tat*—that; *abja*—lotus; *nāla*—stem; *naḍībhiḥ*—by the pipe; *antah-jalam*—within the water; *āviveśa*—entered into; *na*—not; *arvāk*—in spite of going inside, nearby; *gataḥ tat*—going into; *khara-nāla*—the stem of the lotus; *nāla*—pipe; *nābhim*—of the navel; *vicinvaṁ*—thinking much of it; *tat*—that; *avindata*—understood; *ajāḥ*—the self-born.

TRANSLATION

Lord Brahmā, thus contemplating, entered the channel of the stem of the lotus. But in spite of his entering the stem and going nearer to the navel of Viṣṇu, he could not trace out the root.

PURPORT

By dint of one's personal endeavor one may go nearer to the Lord, but without the Lord's mercy one cannot reach the ultimate point. Such understanding of the Lord is possible only by devotional service, as confirmed in *Bhagavad-gītā*: *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. (Bg.18.55)

TEXT 20

तमस्यापारे विदुरात्मसर्गं
विचिन्वतोऽभूत्सुमहांत्रिनेमिः ।
यो देहभाजां भयमीरयाणः
परिक्षिणोत्यायुजस्य हेतिः ॥२०॥

tamasy apāre vidurātma-sargam
vicinvato 'bhūt sumahāṁ triṇemih
yo deha-bhājāṁ bhayam īrayāṇah
parikṣiṇoty āyur ajasya hetih

tamasi apāre—because of an ignorant way of searching; *vidura*—O Vidura; *ātma-sargam*—the cause of his creation; *vicinvataḥ*—while contemplating; *abhūt*—it so became; *sumahān*—very great; *triṇemih*—time of three dimensions; *yaḥ*—which; *deha-bhājām*—of the embodied; *bhayam*—fearfulness; *īrayāṇah*—generating; *parikṣiṇoti*—diminishing the one hundred years; *āyuh*—duration of life; *ajasya*—of the self-born; *hetih*—the wheel of eternal time.

TRANSLATION

O Vidura, while searching in that way about his existence, Brahmā reached his ultimate time, which is the eternal wheel in the hand of Viṣṇu

and which generates fear in the mind of the living entity like the fear of death.

TEXT 21

ततो निवृत्तोऽप्रतिलब्धकामः
स्वधिष्ठ्यमासाद्य पुनः स देवः ।
शब्देजितशासनिवृत्तवित्तो
न्यषीददारुदसमाधियोगः ॥२१॥

tato nivṛtto'pratilabdha-kāmaḥ
svadhiṣṭhyam āśadya punaḥ sa devaḥ
śanair jīta-śvāsa-nivṛtta-citto
nyaśidat ārūḍha-samādhi-yogaḥ

tataḥ—thereafter; *nivṛttaḥ*—retired from that endeavor; *apratilabdha-kāmaḥ*—without achievement of the desired destination; *svadhiṣṭhyam*—own seat; *āśadya*—reaching; *punaḥ*—again; *sah*—he; *devaḥ*—the demigod; *śanaiḥ*—without delay; *jīta-śvāsa*—controlling the breathing; *nivṛtta*—retired; *cittaiḥ*—intelligence; *nyaśidat*—sat down; *ārūḍha*—in confidence; *samādhi-yogaḥ*—in meditation on the Lord.

TRANSLATION

Thereafter, being unable to achieve the desired destination, he retired from such searching and came back again to the top of the lotus. Thus, controlling all objectives, he concentrated his mind on the Supreme Lord.

PURPORT

Samādhi involves concentrating the mind upon the supreme cause of all, even if one is unaware of whether His actual nature is personal, impersonal or localized. Concentration of the mind on the Supreme is certainly a form of devotional service. To cease from personal sense endeavors and to concentrate on the supreme cause is a sign of self-surrender, and when self-surrender is present, that is a sure sign of devotional service. Each and every living entity needs to engage in devotional service to the Lord if he wishes to understand the ultimate cause of his existence.

TEXT 22

कालेन सोऽजः पुरुषायुषाभि-
प्रवृत्तयोगेन विरुद्धबोधः ।

Text 23] Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu

स्वयं तदन्तर्हृदयेऽवभात-
मपश्यतापश्यत यन्न पूर्वम् ॥२२॥

*kālena so'jah puruṣāyusābhi-
pravṛtta-yogena virūḍha-bodhaḥ
svayam tad antar hṛdaye 'vabhātam
apaśyatāpaśyata yan na pūrvam*

kālena—in due course of time; *sah*—he; *ajah*—the self-born Brahmā; *puruṣāyusā*—by the duration of his age; *abhipravṛtta*—being engaged; *yogena*—in meditation; *virūḍha*—developed; *bodhaḥ*—intelligence; *svayam*—automatically; *tat antah*—inside his; *hṛdaye*—in the heart; *avabhātam*—manifested; *apaśyata*—which he did not see before; *apaśyata*—saw it; *yat*—which; *na*—not; *pūrvam*—before.

TRANSLATION

At the end of Brahmā's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavor.

PURPORT

The Supreme Lord can be experienced only through the process of devotional service and not by one's personal endeavor in mental speculation. The age of Brahmā is calculated in terms of *divya* years, which are distinct from the solar years of human beings. The *divya* years are calculated in *Bhagavad-gītā*: *sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ* (Bg. 8.17). Brahmā's one day is equal to one thousand times the aggregate of the four *yugas* (calculated to be 4,300,000 years). On that basis, Brahmā meditated for one hundred years before he could understand the supreme cause of all causes, and then he wrote the *Brahmā-saṁhitā*, which is approved and recognized by Lord Caitanya and in which he sings, *govindam ādi-puruṣam tam ahaṁ bhajāmi*. One has to wait for the mercy of the Lord before one can either render service unto Him or know Him as He is.

TEXT 23

मृणालगौरायतशेषमोग-
पर्यङ्क एकं पुरुषं शयानम् ।

कृष्णातप्रायुतमूर्धत-
शुर्पित्तचार्युगन्तोये ॥२३॥

mṛṇāla-gaurāyat aśeṣabhoga-
paryāṅka ekam puruṣam śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

mṛṇāla—lotus flower; gaurāyat—white all over; aśeṣabhoga—body; paryāṅka—on the bed; ekam—alone; puruṣam—the Supreme Person; śayānam—was lying; phaṇātapatra—umbrella of a serpent hood; āyuta—bedecked with; mūrdha—head; ratna—jewels; dyubhiḥ—by the rays; hata-dhvānta—darkness dissipated; yugānta—devastation; toye—in the water.

TRANSLATION

Brahmā could see that on the water there was a gigantic lotuslike white bedstead, the body of Śeṣāṅga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Śeṣāṅga, and that illumination dissipated all the darkness of those regions.

TEXT 24

ग्रेषां क्षिपन्तं हरितोपलाद्रेः
सन्ध्याब्रनीवेरुरुरुप्यपूर्धः ।
रत्नोदधारौषधिसौमनस्य-
वनस्पत्तो वेणुभुजाङ्ग्रिपाङ्ग्रेः ॥२४॥

prekṣām kṣipantam haritopalādreh
sandhyābhra-nīver uru-rukma-mūrdhnah
ratnodadhārauṣadhi-saumanasya-
vana-srajo veṇu-bhujaṅghripāṅgreh

prekṣām—the panorama; kṣipantam—deriding; harita—green; upala—coral; adreh—of the hill; sandhyābhra-nīveḥ—of the dress of the evening cloud on the sky; uru—great; rukma—gold; mūrdhnah—on the summit; ratna—jewels; udadhāra—waterfalls; auṣadhi—herbs; saumanasya—of the scenery; vana-srajaḥ—flower garland; veṇu—dress; bhuja—hands; aṅghri-pa—trees; aṅghreh—legs.

TRANSLATION

The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening cloud, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves and flower garlands, mocked the scene on the mountain.

PURPORT

The panoramic beauty of nature, which strikes one with wonder, may be taken as a perverted reflection of the transcendental body of the Lord. One who is therefore attracted by the beauty of the Lord is no longer attracted by the beauty of material nature, although he does not minimize its beauty. In *Bhagavad-gītā* (Bg. 2.59) it is described that one who is attracted by *param*, the Supreme, is no longer attracted by anything inferior.

TEXT 25

आयामतो विस्तरतः स्वमान-
देहेन लोकत्रयसंग्रहेण ।
विचित्रदिव्याभरणांशुकानां
कृतश्रियापाश्रितवेषदेहम् ॥२५॥

āyāmataḥ vistarataḥ svamāna-
dehena lokatraya-saṅgraheṇa
vicitra-divyābharaṇāṁśūkānāṁ
kṛta-śriyā-paśrita-veṣa-deham

āyāmataḥ—by length; vistarataḥ—by breadth; svamāna—by His own measurement; dehena—by the transcendental body; lokatraya—the three (upper, middle and lower) planetary systems; saṅgraheṇa—by total absorption; vicitra—variegated; divya—transcendental; abharāṇa-āṁśūkānām—rays of the ornaments; kṛta-śriyā-paśrita—beauty created by those dresses and ornaments; veṣa—dressed; deham—transcendental body.

TRANSLATION

His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.

PURPORT

The length and breadth of the transcendental body of the Supreme Personality of Godhead could only be measured by His own measurement because He is all-pervading throughout the complete cosmic manifestation. The beauty of material nature is due to His personal beauty, yet He is always magnificently dressed and ornamented to prove His transcendental variegatedness, which is so important in the advancement of spiritual knowledge.

TEXT 26

पुंसां स्वकामाय विविक्तमार्गै-
रभ्यर्चतां कामदुधाङ्गिपद्मम् ।
प्रदर्शयन्तं कृपया नखेन्दु-
मयूरविभाङ्गुलिचारुपत्रम् ॥२६॥

*purīsām svakāmāya vivikta-mārgair
abhyarcatām kāma-dughāngri-padmam
pradarśayantam kṛpayā nakhendu-
mayūraka-bhinnānguli-cārupatram*

purīsām—of the human being; *svakāmāya*—according to his desire; *vivikta-mārgaiḥ*—by the path of devotional service; *abhyarcatām*—worshiped; *kāma-dughā-āngri-padmam*—the lotus feet of the Lord, which can award all desired fruits; *pradarśayantam*—while showing them; *kṛpayā*—by causeless mercy; *nakha*—nails; *indu*—moonlike; *mayukha*—rays; *bhinnā*—divided; *ānguli*—figures; *cārupatram*—very beautiful.

TRANSLATION

The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service which is free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.

PURPORT

The Lord fulfills the desires of everyone just as one desires. Pure devotees are interested in achieving the transcendental service of the Lord, which is nondifferent from Him. Therefore, the Lord is the only desire of the pure devotees, and devotional service is the only spotless process for achieving His favor. Śrīla Rūpa Gosvāmī says in his *Bhakti-rasāmṛta-sindhu* that pure devotional service is *jñāna-karmādy-anāvṛtam*: pure devotional service is without any tinge of speculative knowledge and fruitive activities (B.R.S. 1.11). Such devotional service is able to award the pure devotee the highest result, namely direct association with the Supreme Personality of Godhead, Lord Kṛṣṇa. According to the *Gopāla-tāpanī Upaniṣad*, the Lord showed one of the many thousands of petals of His lotus feet. It is said: *bṛhmaṇo 'sāvanavaratām me dhyātāḥ stutāḥ parārdhāntे so 'budhyata gopaveśo me purastāt āvirvabhūva*. After penetrating for millions of years, Lord Brahmā could understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy, and thus he recorded his experience in the *Brahma-saṁhitā* in the famous prayer, *govindam ādi-puruṣam tam aham bhajāmi*.

TEXT 27

मुखेन लोकार्तिहरसितेन
परिस्फुरत्कुण्डलमण्डितेन ।
शोणायितेनाधरविम्बभासा
प्रत्यर्हयन्तं सुनसेन सुभ्रा ॥२७॥

*mukhena lokārti-hara-smitena
parisphurat-kuṇḍala-maṇḍitena
śoṇāyitena-dhara-bimba-bhāsā
pratyarhayantam sunasena subhrvā*

mukhena—by a gesture of the face; *loka-arti-hara*—vanquisher of distress of the devotees; *smitena*—by smiling; *parisphurat*—dazzling; *kuṇḍala*—earrings; *maṇḍitena*—decorated with; *śoṇāyitena*—acknowledging; *adhara*—lips; *bimba*—reflection; *bhāsā*—rays; *pratyarhayantam*—reciprocating; *sunasena*—by His pleasing nose; *subhrvā*—and pleasing eyebrows.

TRANSLATION

He also acknowledged the service of the devotees by His beautiful smile. The reflection of His face was so pleasing because it dazzled with the rays from His earrings and the beauty of His nose and eyebrows.

PURPORT

Devotional service to the Lord is very much obliging to Him. There are many transcendentalists in different fields of spiritual activities, but devotional service to the Lord is unique. Devotees do not ask anything from the Lord in exchange for their service. Even the most desirable liberation is refused by devotees although offered by the Lord. Thus the Lord becomes a kind of debtor to the devotees, and He can only try to repay the devotees' service with His ever-enchanting smile. The devotees are ever satisfied by the smiling face of the Lord, and they become enlivened. And by seeing the devotees so enlivened, the Lord Himself is further satisfied. So there is continuous transcendental competition between the Lord and His devotees by such reciprocation of service and acknowledgement.

TEXT 28

कदम्बकिञ्जलकपिशङ्गचाससा
स्वलंकृतं मेखलया नितम्बे ।
हारेण चानन्तधनेन वत्स
श्रीवत्सवक्षःस्थलवल्लभेन ॥२८॥

*kadamba-kiñjalka-piśāṅga-vāsasā
sv-alāṅkṛtam mekhalyā nitambe
hāreṇa cānanta-dhanena vatsa
śrīvatsa-vakṣaḥ-sthala-vallabhena*

kadamba-kiñjalka—saffron dust of the *kadamba* flower; *piśāṅga*—dress of the color; *vāsasā*—by clothing; *su-alāṅkṛtam*—well decorated; *mekhalyā*—by the belt; *nitambe*—on the waist; *hāreṇa*—by the garland; *ca*—also; *ananta*—highly; *dhanena*—valuable; *vatsa*—my dear Vidura; *śrīvatsa*—of the transcendental stone; *vakṣaḥ-sthala*—on the chest; *vallabhena*—very pleasing.

TRANSLATION

O my dear Vidura, the Lord's waist was covered with yellow colored cloth resembling the saffron dust of the *kadamba* flower, and it was encircled by a well-decorated belt. His chest was decorated with the highly valuable *śrīvatsa* jewel and a necklace of unlimited value.

TEXT 29

परार्थकेयूरमणिप्रवेक-
पर्यत्तदोद्दण्डसहस्रशाखम् ।

अव्यक्तमूलं भुवनाङ्ग्रिपेन्द्र-
महीन्द्रभोगैरधिवीतवल्शम् ॥२९॥

*parārdhya-keyūra-maṇipraveka-
paryastadordaṇḍa-sahasra-śākham-
avyakta-mūlam bhuvanaṅghripendram
ahīndra-bhogair-adhivīta-valśam*

parārdhya—very high; *keyūra*—ornaments; *maṇipraveka*—highly valuable jewels; *paryastata*—disseminating; *urdanda*—very high; *saḥasra-śākham*—with thousands of branches; *avyakta-mūlam*—self-situated; *bhuvana*—universal; *āṅghripa*—trees; *indram*—the Lord; *ahīndra*—Anantadeva; *bhogaiḥ*—by hoods; *adhivīta*—surrounded; *valśam*—branches.

TRANSLATION

As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta.

PURPORT

The word *avyakta-mūlam* is significant here. Generally, no one can see the roots of a tree. But as far as the Lord is concerned, He is the root of Himself because there is no other separate cause of His standing but He Himself. In the *Vedas* it is said that the Lord is *svāśrayāśraya*; He is His own support, and there is no other support for Him. Therefore, *avyakta* means the Supreme Lord Himself and no one else.

TEXT 30

चराचरौको भगवन्महीध-
महीन्द्रबन्धुं सलिलोपगृदम् ।
किरीटसाहस्रहिरण्यशृङ्ग-
माविर्भवत्कौस्तुभरतगर्भम् ॥३०॥

*carācarauko bhagavan mahīdhram
ahīndra-bandhum salilopagṛḍham
kirīṭa-sāhasra-hiranya-śṛṅgam
āvirbhavat-kaustubha-ratna-garbhām*

cara—moving animals; *acara*—nonmoving trees; *okāḥ*—the place of situation; *bhagavan*—the Personality of Godhead; *mahīdram*—the mountain; *ahīndra*—Śrī Anantadeva; *bandhum*—friend; *salila*—water; *upagūḍham*—submerged; *kirīṭa*—helmets; *sāhasra*—thousands; *hiranya*—gold; *śringam*—peaks; *āvirbhavat*—manifested; *kaustubha*—the Kaustubha jewel; *ratna-garbhām*—ocean.

TRANSLATION

Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden helmeted hoods of Anantanāga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation.

TEXT 31

निवीतमाम्नायमधुव्रतश्रिया
स्वकीर्तिमय्या वनमालया हरिम् ।
सूर्येन्दुवाय्वग्न्यगमं विघामभिः
परिक्रमत्शाधनिर्दुरासदम् ॥३१॥

nivītam āmnāya-madhu-vrata-śriyā
sva-kīrtimayyā vana-mālayā harim
sūryendu-vāyv-agny-agamam *tridhāmabhiḥ*
parikramat-prādhanikair durāsadam

nivītam—so being enclosed; *āmnāya*—Vedic wisdom; *madhu-vrata-śriyā*—sweet sound in beauty; *sva-kīrtimayyā*—by His own glories; *vana-mālayā*—flower garland; *harim*—unto the Lord; *sūrya*—the sun; *indu*—the moon; *vāyu*—the air; *agni*—the fire; *agamam*—unapproachable; *tridhāmabhiḥ*—by the three planetary systems; *parikramat*—circumambulating; *prādhanikaiḥ*—for fighting; *durāsadam*—very difficult to reach.

TRANSLATION

Lord Brahmā, thus looking upon the Lord in the shape of a mountain, concluded that He was Hari, the Personality of Godhead. He saw that the garland of flowers on His chest glorified Him with Vedic wisdom in sweet

Text 33] Manifestation of Brahmā from Garbhodakasāyī Viṣṇu

songs and looked very beautiful. He was protected by the Sudarśana wheel for fighting, and even the sun, moon, air, fire, etc., could not have access to Him.

TEXT 32

तर्हेव तन्नाभिसरःसरोज-
मात्मानमम्भः श्वसनं वियच्च ।
ददर्श देवो जगतो विधाता
नातः परं लोकविसर्गदृष्टिः ॥३२॥

tarhy-eva tan-nābhi-sarāḥ-sarōjam
ātmānam ambhāḥ śvasanām viyac ca
dadarśa devo jagato vidhātā
nātāḥ-param loka-visarga-dṛṣṭih

tarhi—therefore; *eva*—certainly; *tat*—that; *nābhi*—navel; *sarāḥ*—lake; *sarōjam*—lotus flower; *ātmānam*—Brahmā; *ambhāḥ*—the devastating water; *śvasanām*—the drying air; *viyac*—the sky; *ca*—also; *dadarśa*—looked upon; *devāḥ*—demigod; *jagataḥ*—of the universe; *vidhātā*—maker of the destination; *nātāḥ-param*—the Supreme; *loka-visarga*—creation of the cosmic manifestation; *dṛṣṭih*—glance.

TRANSLATION

When Lord Brahma, the maker of the universal destination, thus saw the Lord, the Lord simultaneously glanced over creation. The Lord saw the lake in His navel, and the lotus flower, as well as the devastating water, the drying air and the sky. All became visible to the Lord.

TEXT 33

स कर्मबीजं रजसोपरक्तः
प्रजाः सिसृक्षनियदेव दृष्ट्वा ।
अस्तौद्विसर्गाभिमुखतमीड्य-
मव्यक्तवर्तमन्यभिवेशितात्मा ॥३३॥

sa karma-bījam rajasoparaktaḥ
prajāḥ sisṛkṣann iyad eva dṛṣṭvā
astaud visargābhimukhas tam īḍyam
avyakta-vartmany-abhiveśitātmā

sah—he (Brahmā); karma-bijam—seed of worldly activities; rajasa-uparaktah—initiated by the mode of passion; prajāḥ—living entities; sisṛkṣan—willing to create progeny; iyat—all the five causes of creation; eva—thus; dṛṣṭvā—looking on; astaut—prayed for; visarga—creation after the creation by the Lord; abhimukhah—towards; tam—that; iḍyam—worshipable; avyakta—transcendental; vartmani—on the path of; abhivesita—fixed; ātmā—mind.

TRANSLATION

Lord Brahmā, thus being surcharged with the mode of passion, became inclined to create, and after seeing the five causes of creation indicated by the Personality of Godhead, he began to offer his respectful prayers on the path of the creative mentality.

PURPORT

Even if one is in the material mode of passion to create something in the world, he has to take shelter of the Supreme for the necessary energy. That is the path of the successful termination of any attempt.

Thus end the Bhaktivedanta purports of the Third Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Manifestation of Brahmā from Garbhodakaśāyi Viṣṇu."